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A
TREATISE
UPON THE
ENTAIL
OF THE
COVENANT
OF
GRACE.

Wherein the *ENTAIL* is, *First*, Proven. *Secondly*, Explained. *Thirdly*, Objections are Answered. *Fourthly*, The Doctrine is Improven in several Uses.

To all which there are added,
As further Explicatory, and Confirming of the Doctrine,
several *SERMONS*, on Texts Relative to the
ENTAIL.

By Mr. Robert *Nasmith*, Preacher of the Gospel.

Psal. 103. 17, 18. *The Mercy of the LORD is from Ever lasting to Everlasting upon them that Fear Him: and His Righteousness unto Childrens Children: To such as keep His Covenant; and remember His Commandments to do them.*

Enter'd in Stationer's Hall conform to Act of Parliament.

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[Price Two Shillings Sterling.]



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TO HIS GRACE,

J A M E S,

DUKE of HAMILTON, CHESTER-
RAULT and BRANDON.

MARQUIS of ~~CLYDESDALE~~.

EARL of ARRAN, LANERK
and CAMBRIDGE.

LORD AVEN, POLMONT, MA-
CHANSHYRE and INNERDALE.

BARRON DUTTON. &c. &c. &c.

The following *Essay* is most humbly Dedi-
cated by

May it Please Your GRACE.
Your GRACE's

Most Obliged,
Most Obsequious,
Most Humble Servant,

Netbertown of
Hamilton,
May 13. 1725.

ROBERT NASMITH.



A

L E T T E R

From the Reverend Mr. Thomas Lining, Minister of the Gospel at Lesmahagow, to the Reader.

Christian Reader,

IT is most certain, that it is the Duty of Believers, to be concerned, as about their own Salvation, so about the good and Salvation of their Posterity, and that they are encouraged thereunto, by the Entail of the Covenant of Free-grace to Themselves, and Posterity, Acts 2. 39. about which Entail, there is much said in the following Treatise, which bears the Title of, The Entail of the Covenant of Grace, &c. a great part of which, I have had an occasion, once to peruse; tho' I cannot say, I have had time to consider all the arguments, and their due weight, yet I may adventure to say something about it. As

First, I think the Doctrine therein laid down, to be an useful and pleasant Subject, and the treating of it (of purpose) is much wanted;
And

A Letter of Mr. Lining's

And I confess I never saw so much, upon that head, in any Humane Composure, and I am glad to see so much upon it; in hopes it may lead some, whose Gifts, and Graces may enable them to enlarge more upon it.

Secondly, It may be owned, that the comfort of Parents, spoken of in this Treatise, has been the attainment of several Parents, by acting Faith upon the Entail of the Covenant of Grace to them, and their Seed; (some of which I have known) and no doubt, if there were more of a believing improvement thereof among Parents, there would be more of the experience of such comfort than there is.

Thirdly, I like well the Scope of the Treatise, which is to excite, and animate Parents to their Duty, in order to their Childrens Salvation, which I am afraid is too much neglected, even by many who may have the root of the matter in them, to whom the perusal of this Treatise may be useful.

Fourthly, Tho' some things be new in it, and need to be well pondered, yet I could not perceive any thing in it, that interferes with, or contradicts any piece of Sound Doctrine; and if others let me see it, I shall only say, I may Err, but I will not be an Heretick.

Fifthly,

to the Reader.

Fifthly, So far as I can understand, what is said from page 57, to 67. concerning the Connection, between Moral Seriousness and Saving Grace, is well explained, and Arminianism evit-
ed; for it's not there owned in the Arminian sense, only foolish and lazy disputing of Christ's commands, are justly taxed, and found fault with.

Therefore I would have the Reader to peruse the said little Treatise, without any byass, or prejudice, and I am hopeful he shall find any experience of comforts he hath had in the Death of Children, confirmed by this Entail: and may have humbling convictions of his short coming in Duties, wrought on his Soul, which may be an usefull excitement in time coming, and a Caveat against Sloth, and Unbelief, I add no more, but I remain thy Souls Well-wisher,

Thomas Lining.

Lesmabagow,
4th of May,
1725.

A LETTER

From the Reverend Mr. *William Hamilton*,
Minister of the Gospel at *Bothwell*, to the
Reader.

Christian Reader,

THe Covenant of Grace, in its several Branches,
is beyond all peradventure, the sweetest
Subject of a Christian's Study, and Meditation;
Nor can any thing be more comfortable, and en-
couraging to Christian Parents, seriously concern-
ed, not only about their own Salvation, but the
Salvation also of their Seed, and Off-spring; than
the Consideration of the Entail of this well or-
dered, and Everlasting Covenant, wherein all the
Promises are extended to Believers, and their
Seed, Acts 2. 39. And were the Doctrine of the
Covenant, with its Entail, more considered, and
the Duties thereof more practised, this might be
a mean, through the blessing of God, to advance
serious Godliness, and the sincere practice of Ho-
liness to a higher pitch, than possibly, ever the
Christian World has been blessed with; since there-
in the strongest Encouragements, and most power-
full

to the Reader.

Full concludent Arguments are proposed, to excite and encourage People in their several Stations, and Relations, to plead their Birth-right Privilege, and beg Covenanted Grace, and strength to perform Covenant Duties, which if they sincerely do, with a due dependance on Christ, we have his Royal Promise, to grant all our asking, John 14. 14. Whatsoever ye ask the Father in my Name, I will do it.

It were much to be wished, that the Doctrine of the Covenant, especially with respect to its Entail, were more fully treated upon, and this both for the comfort of believing Parents, some of whom, have attained the full assurance, and comfortable hopes of their Childrens Eternal Salvation, which we cannot suppose them to have had by any immediate Revelation, but rather by acting Faith upon the Entail of the Covenant to them, and their Seed: As likewise, this might be a mean to excite, and encourage People of all Ranks, to lay hold upon the Covenant for Life, and to a humble dependance upon, and close walking with God, lest they should break the Entail, and lose their Covenant Privileges.

The following Sheets, Entitled, A Treatise upon the Entail of the Covenant of Grace, are designed to illustrate, and set forth the unsearchable

A Letter of Mr. Hamilton's

able riches of Free and Sovereign Grace, in the extensive fulness of the Covenant, with respect to its Entail upon Believers Seed; And likewise, to stir up Parents to a due concern for the Salvation of their Children, a Duty which is very frankly undertaken, and most solemnly engaged to, at the Baptism of Children, and yet alas! sadly neglected by many, even of the Lord's People, whence it comes to pass, to the disgrace of our Holy Religion, that many times the Children of Believing Parents, are found to speak, half the language of Ashdod, Neh. 13. 24. which might be happily prevented, were Parents diligent at their Duty, and acting Faith upon the Covenant, for outmaking of the Promises; especially that glorious Promise, which carries the Entail in its very bosom, Deut. 30. 6. And the Lord thy God will circumcise thy Heart; and the Heart of thy Seed, to love the Lord thy God, with all thy Heart, and with all thy Soul, that thou mayest live.

I had occasion only once, and that only for some few Hours, to see and peruse a part of the above-mentioned Treatise, and though, I must frankly own, that I neither had time, nor possibly capacity enough to weigh every Argument, so as to give a Recommendation to the work it self, yet
having

to the Reader.

Having given a general glance to all the Branches of the Subject treated upon, I can venture to say, that in my opinion, it contains nothing unsound, or contrary to the form of sound words, and that it may be useful to most part of Christians, whether Parents, or not, as plainly proving the absolute necessity of a serious study of Covenant Duties, not indeed as meritorious, but as the Gospel method of Salvation, without which, our Claim to the Covenant is presumptuous and vain.

I humbly conceive the Author of the foresaid Treatise, hath fully proven from Scripture, that the Children of Believing Parents are included with themselves in the Covenant, by its Entail; which I suppose, will never be denied, by any who seriously consider the true Nature, Ends, and Uses of Circumcision under the Old, and Baptism under the New Testament; both Seals of the same Covenant of Grace: and had not the Children of Believing Parents been taken into the Bond of that Covenant, it cannot be imagined, that ever God would have allowed them the Seal of a Covenant, in which they had no interest; Nor can it be said, that these Sacraments are only seals of Childrens Church-membership, which entitle them to no more, but external Church-privileges; This seems too low, and mean a design

A Letter of Mr. Hamilton's
for the institution of these solemn Sacraments:
Nay, the Scripture is express, that the sign of
Circumcision was to Abraham a Seal of the Right-
teousness of Faith, Rom. 4. 11. And as for Bap-
tism, it not only seals our Christian Profession, by
our coming thereby under engagements to be the
Lords, but plainly, and principally, it is a seal
of our Union with, and ingrafting into Christ,
and consequently of our Children, their being in
Covenant, from which they can never be shaken
out, untill by their own presumptuous sin, and
obstinate impenitency, they break the Entail of
the Everlasting Covenant: And Children being
incapable of presumptuous sin, or impenitency
therein; from hence the Eternal Salvation of such
Children of Believing Parents as dy in Infancy
may very strongly be inferred.

As to what is advanced from page 57, to 67
concerning the Connection, between Moral Seri-
ousness and Saving Grace, whatever umbrage
some may take at it, and whatsoever frightsom
Ideas they may form to themselves, as if it sa-
voured of Arminian Free-will; yet I humbly
conceive, if it be read without prejudice, it will
appear calculated, rather to humble the pride of
Man, and to exalt the freedom of sovereign Grace,
in the strength of which, all our Duties must be
performed;

to the Reader.

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ter into Life, we must keep the Commandments,
not indeed in our own strength, but in obedience
to Christ, and in dependance on him for strength,
give all diligence to make our Calling, and
election sure.

I think likeways, the Treatise sufficiently
guarded against the abuses of ill disposed Chil-
dren of Religious Parents.

Upon the whole, if the Christian Reader shall
seriously peruse the foresaid Treatise, he may find
any, and I think, solid Scripture grounds, for
confirming the hope, and comfort of Believing Pa-
rents in the Death of their Infant Off-spring;
that even tho' their Eyes may be shut, as to com-
fort, yet sure upon a serious perusal, they may
be ground of deep humiliation, arising from a
conviction of their short-coming in Dutie; and if
this shall stir them up to more activitie, and dili-
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and their Childrens Salvation, and to a more aw-
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I think likeways, the Treatise sufficiently guarded against the abuses of ill disposed Children of Religious Parents.

Upon the whole, if the Christian Reader shall seriously peruse the foresaid Treatise, he may find many, and I think, solid Scripture grounds, for confirming the hope, and comfort of Believing Parents in the Death of their Infant Off-spring; but even tho' their Eyes may be shut, as to comfort, yet sure upon a serious perusal, they may see ground of deep humiliation, arising from a conviction of their short-coming in Dutie; and if this shall stir them up to more activitie, and diligence in an awful concern, both for their own, and their Childrens Salvation, and to a more awful circumspect watchfulness, in guarding against Unbelief,

A Letter of Mr. Hamilton's, &c.
Unbelief, Sloth, and Security, they shall have
no Reason to Complain, that their Labour hath
been lost in perusing of it. I add no more, but
heartilie pray, that the same blessed GOD, who
hath extended His Covenant to Believers, and
their Seed, may effectually determine, and fully
enable all professing Christians, to make choice
of the LORD to be their GOD, and un-
feignedly to joyn themselves and their Seed un-
to the Lord, in a perpetual Covenant never to be
forgotten. I remain thy Soul's Well-wisher, and
Servant in the Work of the Gospel,

W. Hamilton.

Bothwell,
May 8th,
1725.

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THE
P R E F A C E
T O
CHRISTIAN PARENTS.

THE Extent of the Covenant of Grace to Believers Children, is one of the most engaging Motives to Persons concerned in Posterity, to believe on Christ, sincerely to take hold of, and be Faithful in that Covenant unto the Death; the Knowledge also, and Faith of this Doctrine, affords to Believing Parents the greatest grounds of Hope, in a close pursuance of Parental Duty, which is a Comfort that nothing worldly can equal. These that discourage the Hopes of Christian Parents here, would consider, that they give us a notion of God, as less regardful of his dear saints, in the Use of Means of his own appointment for their Childrens Salvation, than of Husband-men in the Use of Means for the Sustentation of their Families, where he alloweth these to Plow, to Plow in Hope, and these who Thresh, to

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*to Thresh in Hope, and makes both partakers of their Hope, 1 Cor. 9. 10. And that when they thus represent God to us, they wrong his Name, which is unexpressibly excellent in all the Earth, Psal. 8. 1. 9. and whose excellency is (in a special manner) over Israel his peculiar People, Psal. 68. 34. I know it is regard to God's Name and Glory, that moves many Godly Persons to oppose the Encouragement of Parents in this matter, and they are afraid that establishing a certain Connection betwixt the Use of the Means, and the End (in the Matter in hand) may wrong his Sovereignty, and absolute Decrees: But here I must say, as to denie the Decrees of God, contradicts Natural, as well as Revealed Religion. So this fear of theirs is very ill grounded, and a superstitious abuse of the Doctrine of the Decrees, which is not encouraged in Scripture; but on the contrarie, we are frequentlie cautioned against it, as a thing (as the Lord speaks in another case) which it never came into his mind to require, or approve, when he extended his Mercy in the terms of the Covenant, to a thousand Generations of them that love him, Exod. 20. 6. and when he connected the performance of Duties, with the accomplishments of Promises. He who hath established the Decrees according to
the*

to Christian Parents.

Counsel of his Will, bath so connected Duties and Promises, that (to Commend him as Good) shall not be straitned in him, if we be not straitned in our own bowels; and he can be in strait, so to bring his Decrees to pass, as nothing in them shall encroach on the Glory of his Goodness, and Truth to his Promises. Such as for discouragements to Parents in their prayers, and labours for, and expectations of the Salvation of all their Children from the Decrees; would consider that the Decrees are never revealed in Scripture with such a view as this, as will appear in the after Discourse; and that when any dreadful and discouraging thought of the Decrees seizes a serious Person, we reckon it our Duty, and take care to perswade him, that this thought comes not from him that calleth him, to believe and rest on Christ for Salvation; why then, should any propose a difficulty from this airt, to a Parent in quest of his Childrens Salvation, as much as that of his own Soul? They would also consider, that to bring in the Decrees till they be revealed, or any further than they are revealed, as regulating either our fears or expectations, in the use of appointed means, for any good end; is to make God's Secrets a part of his Revealed Will, from which only we are to bring in encouragements to
Duty.

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Duty, and fears in case of our neglect thereof. All which in stead of being service, and due regard to God, they are sins against him, and so many pieces of dishonour to his Name. I own when I came to have several Children, and found Parental Bowels obliged me, to be as concerned for their Salvation, as my own; my Thoughts of the Submission I owed to God, and his Divine Sovereignty, straitned my expectations; but now I find, and freely acknowledge, that this was my weakness, arising from ignorance of the Scriptures which no where require submission either of our own Salvation, or the Salvation of ours whilst we are in the Use of Means of his own appointment, pressing for the same: and so far as I entertained the above Thoughts, my foresaid regard was superstitious. God's most Sovereign Commands have always been most profitable, in stead of being hurtful, and grieving to the Children of Men; and therefore we have nothing to fear, but may expect the greatest good from, and entertain the most pleasant Thoughts of God's Sovereignty, in the way of our Duty.

The Consideration of the very great usefulness of the Doctrine of the Entail of the Covenant of Grace, and what loss many Godly Parents, many times are at, for want of the Knowledge of it,

and

to Christian Parents.

and how plain, particular, and full, Scripture upon this Article of the Covenant; has made strange to me, what way, this Head of Divinity hath come to be so little Treated of, and that any thing to be had thereupon, is only in that particular view of founding Infant Baptism, which falls far short of the principal design, and imports this useful Doctrine. God's Goodness to me leading me in, by very remarkable providences, consider this Subject, and that most seasonably, for my own inexpressible Consolation, inclined me frequently to Preach upon it, that I might Comfort others, with the Comfort, wherewith I myself was Comforted of God; which I have known, often blessed for their Edification and Encouragement: Yet considering my own insufficiencie, I could scarce have prevailed upon my self, to appear in print, in so polite an age, if I had not been very humbly pointed at, in a late Book, from which I was afraid, that the Lord's People might be deprived, of the Comfort they have got, and may yet order obtain, from the Subject of this Treatise. If any Benefit follow my Essay, they who receive it will have Reason to remark the Conduct of Divine Providence, in this, which brought me over all my Objections, against Publishing my thoughts on this Point.

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The Doctrine of the Entail of the Covenant of Grace, is so necessarie a Foundation for Infant Baptism, that all that defend this against Anabaptists, consider it so far, as to prove that Point therefrom: And indeed all other Arguments are but accumulative; and branches from this one root, wherein there would be neither life nor sap without it, but with it there is both, in each of them. They might have gone further, and observed that Infant Baptism must be a seal of the certain Salvation of the Believer's Child, that die in Infancie, for the Comfort of the Parent; else it is of no use at all, for this Child lives not, to be capable of improving it, as a bond of Christianitie, or for it's encouragement in the service of God. And also, that with respect to the Child that is to live, there must be something in it, encouraging the Parent to act his Part for that Child whilst it is not in Capacitie to act for it self, which he has ground to hope shall be blessed to the disposing of his Child, in the Lord's time and way for it's acting a Christian part for it self; otherwise they do not so fully answer the Anabaptist Argument, for the delay of Baptism, till Children grow up, and are in Capacity to act for themselves.

One great difficulty to receive this Doctrine,

to Christian Parents.

that according to it, Believers Children are all within the Covenant when young, and capable of casting themselves out of it, when come to years, which is obviated in the following Sheets; but the ground of making a difficulty here, lies in peoples not distinguishing betwixt the Covenant of Grace, in its deliverance to the Messiah, Abraham's eminent Seed, to whom all the Promises thereof are made infallibly sure in behalf of all the Elect (of the Covenant, in which deliverance the Apostle speaks, Gal. 3. 16. and Rom. 6, 7.) and the Covenant in its deliverance to the Church, wherein Christ and all his purchase is made over to all true Church-members on condition of Faith: Of the Covenant in this deliverance, the Apostle speaks, Acts 2. 39. In the first of these, viz. The Covenant of Grace as made with, or in its deliverance to the Messiah, Believers are not Personal-covenanters, but virtually in their Representative and Head, they receive Grace, when to him, it is made sure to them. In the second, viz. The Covenant of Grace as made with, or in its deliverance to the Church, they are Personal-covenanters, and the Covenant reaches all their Seed, till they break in their own Persons. They that are in the Covenant as made with Christ, can never fall out

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out of it, for the Condition of it, never lay on them, but on Christ; Nor can Believers when entred into the Covenant as made with the Church, fall totally and finally out of it, because of their Union to, and Communion with Christ: But tho' all Believers are effectually called, regenerated, united to Christ, and so can never be totally and finally parted from him, being in the Covenant, both as made with Christ, and the Church; yet their Seed are only in it, as made with their Believing Parents, and may, when come to age, fall out of it, by Unbelief and Disobedience to the Gospel: Tho' by the Covenant in it's deliverance to the Messiah, the Salvation of the Elect be secured; yet it's only by being in the Covenant as made with the Church, and Faithfulness in our part thereof, that we can attain and maintain the assurance of our Election, 2 Pet. 1. 10. And it's only in the Terms of the Covenant as made with the Church, that the Covenant as made with the Messiah, doth take effect to the Salvation of these within it; and therefore, 1 Pet. 1. 2. the Elect are chosen to Salvation, as well through obedience to Christ, as through his death in their room. The want of Consideration of this Distinction of the Covenant of Grace occasions much Confusion with many, when they
speak

to Christian Parents.

Speak of the Covenant; and mars the distinct up-
taking of these Scriptures, that treat of it, some-
times in the one view, and sometimes in the other;
and obliges them to give us such a Notion of the
Covenant, as leaves all good Christians at an
uncertainty, whether any of their Children are
in the Bond of the Covenant of Grace, and re-
lated to God as their God thereby, till they can
evidence it by their Faith, and Holiness of Life;
and so cut off the best Parents, from all right, to
lead in Faith, the Promises of Circumcising their
Childrens Heart to love God, and to pour his
Spirit on their Seed, and the like, according to
his Promises of these things: In which case,
Christian Parents have unspeakably more cause,
with heavy Hearts, to bemoan themselves in Ja-
cob's words, than he had in that case, when,
Gen. 43. 14. he says, If I be bereaved of my
Children, I am bereaved. When the Foundati-
ons of Parental Faith in pleadings with God, for
their Children, as a Covenanted Seed, are cut
off, I must be allowed to reckon the Sorrow of
losing Children, (to the Parental Bowels of a
Christian) must be such, that nothing (other-
wise comfortable in his Children) can counter-
balance.

If it be alledged here, the Promises with re-
spect

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spect to the Seed, which the Parent is alledged to have right to plead, relate to the Israelites Posterity, after their dispersions for their Idolatry, as appears in the contexts, Deut. 30. and Isa. 44. I answer, So doth the New Covenant, and Promises, Jer. 31. 31, to 35. which yet all agree were not new for substance, from what was in the Covenant before; the Circumcision of the Heart was in the Covenant, when first entered into with Abraham, and the extent of the Covenant to his Seed, carried the promise of this Grace to them; in testimony whereof, the Covenant was sealed to both him and them, by the Circumcision of their Flesh; only now in these Texts, the Lord more fully and clearly expresseth the Grace of the Covenant, and promisseth a more effectual application thereof, in after times, than had been in times past; and this Covenant, in all the clearest and fullest expressions, of the Grace and Promises thereof, both to Progenitors and Posterity, is transmitted to the Gentiles by the Gospel, Acts 2. 39. as afterward will appear: Therefore Christian Parents have these Promises relative to their Children (and for this very end deposited in their hand) to act the strongest Faith upon, in Prayer, and the Use of other Means for Grace to their Children

to Christian Parents.

If it be further objected, if our Children be not in the Covenant made with Christ, all that we can do for them, as in the Covenant made with us, will never benefit them. I answer, First, We have no revelation of their not being within that Covenant made with Christ, to discourage us from using means, laid to our hand, by God for their Salvation. Secondly, Discouragements of this sort injected into the Minds of Serious Souls, in pursuit of their own Salvation, we always reckon to come from Satan, or their own weak and corrupt hearts; and why should not we reckon so, with respect to our Children? 3dly, Discouragement in this case cannot come from Christ; for we see, Matth. 19. 13, 14. how ill pleased he was with the disciples, for rebuking them that brought Children to him for his Blessing; and how kindly and affectionately he received them, and blessed them; and he still will do the like, when Parents come with them to him on this errand; but of this afterward by it self. All which, should make such as fear God, afraid of discouraging Parents expectations in this matter, lest they be found hereby joining with Satan against Christ, pleasing their greatest Enemy, and displeasing their best Friend; as the Disciples, when they rebuked these, that brought Children to Christ for his Blessing.

After

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After so many plain Scripture Foundations for the Faith of Parents, in their Prayers and Use of Means for Grace, and Salvation, to their Children, I must say, I think it strange, to see in Print, that there is no certainty hereof to be expected, but by immediate impressions on the Parents Minds, in answer of Prayer, and that this is not ordinarily to be expected; and even this is, only offered to Parents with respect to Children dying in Infancy. Upon this I observe First, This makes immediate revelation of ordinary use, and necessity, to the comfort of Parents who have Children dying in Infancy. Secondly This makes that which is of frequent use, and necessity, rarely attainable, or to be expected which if it impeach not the sufficiency of Scriptural Revelation, on the one hand, or else the abundant Goodness of God to his People, on the other, let any acquaint with Scripture account thereof judge. If it be alledged there is no need that we be sure our Children are Saved, when they Die. I answer, First, Why then have we Scripture Comforts over the Death of Christian Relations, to keep us from sorrowing for them as these who have no hope, 1 Thess. 4. 13. it be said, we are allowed Hope, but not Certainty. I answer, The Hope of the Text is not less

to Christian Parents.

less, than that which is called, *2 Thess. 2. 16.*
GOOD HOPE through Grace; and *Heb. 6.*
1. The full assurance of Hope. For it's built
on the FAITH of this, that at Christ's second
appearing, he will bring them with him, *verse*
4. And that both themselves, and they, shall
TOGETHER be for ever with the Lord, *ver.*
7. Secondly, Why are Men of the best learn-
ing, and greatest Spirits, uneasie, when they want
assurance of the Salvation of deceased Children,
such as the Worthby Mr. Halyburton; see his
Memoirs, Page 165. Part. 3. If it be alledged,
his where-ever it is, is a weakness. I answer,
the only weakness in this matter, is, that they
consider not the grounds of the certainty of their
Childrens Salvation, which are revealed in the
Word, and that they apply them not in the firm-
est Faith, for their fullest Comfort, in their
happy State; and this the forecited Worthby Per-
son, acknowledges the Lord rebuked him for,
when he was pressing for an Answer to his Pray-
er, for his Child when adying, and then taught
him, to take his answer out of *Mark 10. 13, 14.*
and that by Native, General Deductions from
the Text, which are as applicable to every Be-
lieving Parent, as himself. And when Parents
are easie in the case of their Childrens Death,

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without this Assurance, it is in stead Reverence and Submission to God, a slighting of the Precious Comforts, which he has provided for them in His Word; and wants not something despising, both the Chastisements, and the Consolations of the Lord.

Again, why is Assurance in that extraordinary way, only proposed as attainable with respect to Children that die in Infancy, is there no attaining of it, with respect to others. If this be alledged, will not the Experience of many Saints reclaim, and might not that Assurance have been by Acting Faith on the Promises of the Word, as well as by a more immediate way. Is not the Word of Prophecie as sure, as a Voice from Heaven? Yea, it hath more evidences of it's certainty, than that Voice, 2 Peter i. 19. Yea, when Saints attain that Assurance, is it not by special assistance, to act Faith on the Promises of the Covenant, as comprehending their Seed as well as themselves? Which Faith was their Duty, previous to that special and extraordinary assistance, and it was their ignorance of the Scripture, and weakness of their Faith, that made that extraordinary assistance needful. Whereby it appears, that it's only from Ignorance of the Scriptures, Unbelief, and the native consequent

to Christian Parents.

consequents of these, that Assurance of Grace
and Salvation, with respect to their Children,
is so rare an Attainment with Believers, which
will more fully appear afterward. I knew, and
was well acquainted with a worthy Christian,
who frequently in his Prayers, used upon the
lack of Petitions, to say, Lord, thou answerest
in thy Word. And to cite the Answer re-
lative to the Petition, This Person lived an
evenly Life of Faith, without the ups and downs
of many Serious People, who live by Sense, and
upon Death-bed expressed his Faith of meeting
with, both his own, and his Grand-children
(that were dead) in Heaven: Because the
Covenant, was not only made with the Believer,
for himself, but his Seed; which Article rela-
tive to the Seed, I never heard him say, He had
any extraordinary ground, or assistance, to apply
to his own Posterity. This is an Example of
Faith, well worth the following; which if fol-
lowed in a close observance of Covenant Duties,
would free many Believers, of much unbelieving
tossation, and anxiety of Soul both with respect
to themselves, and their Children. I know it's
ordinary with Young Converts, to have extraor-
dinary influences of the Spirit, impressing Scrip-
tures on their Hearts, with much light, warmth,
application

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application and power, to bring them to a certain and practical belief of the Truths of God, and to give them a taste of the good and sweetness of Religion. But this is what he does not allow them always to look for, and it is the infirmity, weakness of Faith, and unacquaintance with Religion, makes this necessary; And when, from this, a Believer can never reckon a Promise of the Word belongs to him, but such as is brought in upon his Heart this way, it is an abuse of the Lord's condescension to him, and a refusing to live by Faith. In which Case, Believers sometimes keep themselves in much trouble refusing to be weaned, till they be drawn from the Breasts; for helping whom to amend their Fault, I shall afterward insert a Discourse of Psal. 116. 10.

I find such a Disposition with many, to object against this Doctrine, that I am apt to think some may reckon, it interferes with the Absolute Promises. To whom I answer, It's only in the Deliverance of the Covenant to Christ, that any of the Promises thereof are absolutely secure to us, in that Deliverance thereof, Believers receive Grace absolutely settled on them, before the World began, Titus 1. 2. And these Promises were all in the Covenant with Abraham conveyed

to Christian Parents.

conveyed into the Hand of the Messiah, to come of him, Gal. 3. 16. And there they are Absolute with respect to us, but Conditional with respect to Christ, till he died in our room. But in the Deliverance of the Covenant to us in our own Persons, there is no Promise at all Absolute; therefore a sum of the whole Promises, (by some called, Absolute) Ezek. 36. 25, &c. are put up, verse 37. with a Condition, For all these things will I be enquired of by the House Israel, to do them for them.

There are Radical, Fundamental, and Super-structive Promises in the Covenant, as made with us, but all are Conditional; Therefore, though Perseverance is secured to Saints, in the Covenant with Christ, yet the Terms of Salvation, in the Covenant with themselves are, If thou forsake him, he will cast thee off for ever, Chron. 28. 9. I see the want of this Consideration, runs these, that make so many of the Promises absolute, in the Covenant with us, into great absurdities. I am surprized to find it in Print, that the New Heart is not included in the offer of the Gospel, to all indifferently, that hear the same. And by this they are led to maintain a Form of the Promises of their own devising, by which they Limit the Gospel to

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to the Elect, contrary to Christ's Commission, to preach it to every Creature, Matth. 28.

I am ashamed to mention the Objection of some, against the certain Salvation of Believers dying Infants, who alledge in that Case, that Parents needed not pray for them, I thought the knowledge before hand, that GOD will hear us, had animated Saints to pray, Psa. 17. 6. I have called upon thee, for thou wilt hear me. 2 Sam. 7. 27, 28, 29. The Words are part of David's Prayer, For thou, O LORD of Hosts, GOD of Israel, hast revealed unto thy Servant, saying, I will build thee an House: therefore hath thy Servant found in his Heart to pray this prayer unto thee. And now, O LORD GOD, thou art that GOD, and thy Words be true, and thou hast promised this goodness unto thy Servant. Therefore now, let it please thee, to bless the House of thy Servant, that it may continue for ever before thee: for thou, O LORD GOD, hast spoken it, and with thy blessing let the House of thy Servant be blessed for ever. And I must say, if such want Assurance of their own Salvation, they have reason to reckon it, not only a righteous reproof, for such an ill principle, but a merciful

to Christian Parents.

merciful providence ; for it seems if they had
t, they would pray no more about their own
Salvation.

Some take great Offence, and conceive Pre-
judice at the Doctrine advanced in this Essay ;
because they apprehend, I alledge all the Chil-
ren of Godly of Parents, are, and will be sav-
d, unless it be otherways, for the Parents
fault. To which I answer, First, This is a
consequence they draw from it, but I have used
o such expression. But Secondly, Though that
ould be a native consequence, I ask them,
hen the Children's Grace and Salvation, is
rought so much within the Parents reach, as
be after Sheets shew, whether is it more Chri-
ian to abridge the natural meaning, and com-
on sense of G O D's Word, or to alledge the
arents Duty has been abridged ? I thought
had been Scripture dialect, when G O D's
ruth and Man's interfere, to say, Let GOD
e True, and every Man a Liar. And in the
ase in Hand, I think (suitably to this dia-
ct) when G O D's Word (against a Limit-
d Sense of which, there is so much to be said,
afterward will appear) in its plain and full
eaning, and Man's faithful performance of Du-
cannot both stand ; Then it's most safe to
blame

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blame Man; And for my own share, if any of mine, fail of the Grace of GOD, I will readily reckon, it has been through my Fault; and if I be reckoned uncharitable to Saints, I think it need be thought no great wonder, that I am no more charitable to them, than to my self; And I cannot but reckon, there is too much of Popish Veneration of Saints in it, when any for regard to their Credit, infringe, narrow, and clip the Word of GOD, that it may be adapted to their Stature, and unchristianly low, measures of Grace and Religion.

Some Object, whence is it, this Purpose has not been more fully, and expressly handled, by Learned and Pious Divines, if it be Sound Doctrine? I Answer, First, It is in the Word of GOD, as the after Sheets will shew. Secondly, Ancient Writers had so much to do with Enemies of Sound Doctrine, that it took them up, to Vindicate Contraverted Truth; and this same Doctrine, they have asserted by the by, in handling other Controversies. Thirdly The Entail is so full, of the Doctrine advanced upon it here, that when handled in a Particular View against Anabaptists, it natively leads some Divines to assert, the certain Salvation of Covenanted Children, who Die in Infancy; and when handled

to Christian Parents.

handed in the *Explication of Baptism*, in a late Book, afterwards pointed at, in this Essay; all that is advanced by me, is fully owned, and acknowledged, tho' to bring all this, into a conformity with Vulgar, narrow accounts, of the Grace of the Covenant, all is winded up with Limitations, that in the View, wherein they straiten it, cannot abide a judicious Scriptural Trial, as will afterward appear. Fourthly, It is all daily Taught, in Discourses at the Administration of Baptism, wherein frequently a full Foundation of all advanced here is laid. Fifthly, If the Objection relate to me, I acknowledge, I am the Man, most insufficient of any, for appearing in Print, on any, much more on such a subject; But I am the Man only attacked in Print, and, that way, called to the Defence of this Doctrine; and the Objection, I cannot but reckon, savours something of them, that complained of the Children to Christ, for their crying Hosanna to him, Matth. 21. 15, 16. And therefore let them take Christ's answer to it, Have ye never read, Out of the Mouths of Babes and Sucklings thou hast perfected praise?

It's to the want of the knowledge, diligent and believing improvement of this Doctrine, as I reckon the Irreligion of Christians is

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mainly owing, and that the Interests of Christianity and Religion are in bazard of perishing: And therefore not only to direct, and excite Parents to Duty, but to animate them therein by the Faith of Success, is the great design before me; In which if any Man further offers to oppose me, after his Example who has begun it, I reckon, tho' he should be a Disciple, Christ will be much displeased, will call him to him and say, Suffer little Children to come unto me, and forbid them not, as he did in the like case, Mark 10. 13, 14. compared with Luke 18. 16. And therefore I may be the more easy as to answering such: Especially when, after I have gone through so many Objections already I hope Parents may from what is advanced, see my Doctrine to be plainly Scriptural, and free of the least appearance of any thing Heretical or Dangerous. And that therefore they may hold it, tho' they should not be able to Dispute it, or Answer all the Objections of an Adversary against it. But perhaps some lover of this Truth, may after all I have said, have difficulties to receive it, that he would gladly have obviated; In this view, it is a great satisfaction to me, that I have brought the Consideration of this Matter on the Stage, and have offered such

to Christian Parents.

Each thing upon it, as occurred to me; If it
were but to excite others of greater Abilities,
and illustrate, and improve upon the same Plea-
sant Subject, or to afford them occasion of cor-
recting me, in any thing that may be wrong,
as the Ingenious Mr. Lock says, concerning
his Book on Education, in his Dedication there-
() Tho' I am fully satisfied after Mature De-
liberation, for many Years, that what I have
wrote, is consonant to Scripture. Also in the
like view, I take this occasion to invite, and in the
words of Christian Parents, (as knowing their
Hearts by my own) to beseech Men of Eminent
Talent, and Grace, to consider this Subject, and
display the Grace of the Entail of the
covenant, for animating Believing Parents to
fulfill their Duty, with respect to their Children when
they Live, and Comforting them over the Death
of these that Die, within the Bond of the Co-
venant.

It's being New to Treat of this Subject, makes
the more Necessary; So far is it from being a
good Objection against me. The Learned and Wor-
thy Mr. James Wodrow, under whom I had my
Academical Education, in Divinity, in the College
of Glasgow, gave this Character of a Learned
Man,

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Man, That a Man cannot be reckoned such who improves not himself in the further search of Truth, but contents himself, with what taught him by others, without endeavouring to make Progress in the Knowledge of the Scriptures. Which are very far from being fully understood, even by the most knowing.

That the LORD who hath given this Word may so bless it, to all concerned therein, that many may, from their felt Experience, publish the Truth and Goodness thereof, is the Sincere Prayer of

Your Souls Well-wisher

*Nethertown of
Hamilton,
March 23.*

Robert Nasmit

1725.

ADVERTISEMENT.

FOR Brevity many Scripture Passages (especially in the *Directory for Self-examination*) are only noted, *Chapter and Verse*. The Reader is desired to look to, and ponder the Words, for his better understanding these Points they are adduced to Confirm, or Illustrate.

THE

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Behold,

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A
TREATISE
UPON THE
ENTAIL
OF THE
COVENANT
OF
GRACE.

THE Sin and Misery of Man since the fall of *Adam*, is so melancholly, and sorrowful a Subject, that nothing in the World, could have been sufficient, to comfort Men over it; if it had not been for the Grace of God, whereby Men have access to deliverance from that state of sin and misery;
A and

and to obtain a state of Grace, and Salvation through a Redeemer; and the Grace of God has so abounded toward Sinners, for their more abundant consolation over the foresaid mournful Estate, that He hath, *First*, Provided a full and compleat Remedy of sin, and misery, in Christ; *2dly*, He offers, and tenders this remedy to sinners, who hear the Gospel. *3dly*, He secures the application of it, by Covenant obligation, a bond to all Believers. And *4thly*, Which crowns the comfort to Godly Parents, He entails the Grace of His Covenant upon their Children.

The Covenant of Grace, is a subject, so much treated of, and known, that we need not speak of it here: But the Entail thereof, is so little touched upon, and the knowledge of it so much wanted, that I hope the beginning to treat of *of purpose*, tho' the Treatise should be meant to benefit the World, by bringing this subject to thought, and study, from which in a little time, great Performances, for Mens service, in this matter, may come; and a great deal of the Grace of the Covenant, wrapped up in this article which now lies much hid, shall be displayed.

In handling this Subject, I shall, *First*, Prove that there is an Entail in the Covenant of Grace, by which Entail the Seed and Posterity of

If Covenanters are interested in, and have title
 to all the Grace and Blessings of the Covenant
 on the same terms with their Parent, or first con-
 tracting Progenitor, and this appears, *First*, From
 the Tenor of the Covenant, Gen. 17. 7. *I will*
establish my Covenant between me and thee, and
thy Seed after thee, in their Generations, for an
everlasting Covenant; to be a God unto thee, and
thy Seed after thee; where God as expressly en-
 gages to be a God to *Abraham's* Seed as to Him-
 self, and for further encouragement both to his
 own Faith, in this Article: It is repeated
 in it self in the end of the 8. verse, *and I will*
be their God; and this Engagement to be their
 God is the Basis, and Security, yea, the substance
 and life of all the Blessings of the Covenant of
 Grace; and this Article relative to the Seed, en-
 ters into the Tenor of the Covenant, at the
 contracting thereof with *Abraham*, we find
 continuing therein from Generation, to Genera-
 tion, till the time of the Apostles: See *Acts 2.*
 where the *Jews* are encouraged to Repent,
 Believe on Christ, in the Faith of the Re-
 mission of Sins, and obtaining the Gift of the
 Holy Ghost. Encouraged (we say) from this,
 Great Promise of the Covenant, taking in all
 of it, is not only to them, but their Children;

For the Promise is to you, and to your Children
 It had been enough for Personal Encouragement to the Duty called for, that the Promise to themselves had been cited, but God hath in His abundant Mercy extended the Promises of His Covenant, to His Peoples Seed, as well as themselves, that there may be Parental, as well as Personal Motives, and Encouragements to the Believers performance of Covenant Duties: And the Article of the Covenant founding these, for the service of such as were, or might be concerned in Posterity; the Apostle by no means slighteth A Laudable Pattern, yea, a Preceptive Pattern Ministers to take all occasions to improve the Entail of the Covenant, and its Promises in exhorting, and encouraging a Covenanted Person or People, concerned in Posterity to Covenant Duties, that, regard to their Seed, as well as themselves, may excite them to Duty, and thus so far as the Promise goes with respect to the Seed, its accomplishment may never be hindered by either their neglect of Duty, or unbelieving and distrustful performance of the same. Again as we find the Entail, which was entred into the Covenant, at the contracting thereof with Abraham; continuing therein during the whole time of the Old Testament, and to continue in the New

new ; So it is to be transmitted in the Covenant, to as many of the *Gentiles*, as the Lord should call into the bond of His Covenant by the Gospel : See the latter part of the verse, *And to them that are afar off, even to as many as the Lord our God shall call.* The Promise in the latter of the Gospel to the *Gentiles*, and in the Covenant to them that obeyed the Gospel call, is to be the same that it was to the *Jews*, to encourage them to believe on Christ, *viz.* that thereby they should not only be in Covenant with God themselves, but their Seed also should have him to the Covenant, and the Promises thereunto ; and this exactly answers the ancient Prophecy, *Isa. 55. 3.* where the Prophet brings in Christ, calling the *Gentiles* to believe in, and obey Him ; for Motive to which He offers to make an Everlasting Covenant with them, that is a Covenant not only with themselves, but theirs after them in all Generations, the same as that which He had before made it Everlasting with *Abraham*, when He entred thereinto with him, *Gen. 17. 7.* *I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations, for an Everlasting Covenant.* If any should alledge here, that the Argument, or Promise of the Covenant, relative to the

Children, expressed with respect to the *Jews* is not to be understood as extending to the *Gentiles*, that the Lord should call; this would be to say, that the *New Testament Church* (which hitherto hath consisted, and always will most consist of *Gentiles*) is more abridged in Covenant Privileges, and Blessings, than the *Old Testament Church* was; and this is plainly contrary to the whole strain of *Old Testament Prophecy*: Therefore when ever God offers or enters into the Covenant of Grace with Persons concerned in Posterity, they would consider the Article is in it, heedfully regard, and carefully improve it, for the Salvation of their Posterity as they do the other Articles of it for their own Salvation.

Secondly, The Entail of the Covenant appears, in the express Provisions of Believers Seed in the Blessings of the Covenant, and therein we find God provides the Seed in all Blessings that are Covenanted, to the first contracting Progenitor. And here, *First*, They are with the Parents provided in the radical Blessing of Reproduction, and a New Heart, Deut. 30. 6. *I will Circumcise thy Heart, and the Heart of thy Seed, to love the Lord thy God.* And Isa. 44. 3. *I will pour my Spirit upon thy Seed*; The

the Spiritual Blessings, and they prepare for, and introduce all other Blessings of Goodness; and have these wrapped up in them, yet for their more abundant comfort; they are, 2dly, Provided expressly in all other consequential blessings, and therefore to the Promise of the Spirit, it's added, *I will pour my Blessing on thine Off-spring*: and this is an indefinite Blessing, pointing to all truly good things, and these from God, and a covenanted God, and Father; and these plentifully bestowed. 3dly, Frequently Temporal blessings are mentioned in the Covenant provisions for them, such as all necessarys for Life, whilst God has service for them in this World, and a kindly right to them, *Psal 25. 13. The seed of them that fear God, shall inherit the earth*; and *Isa 54. 13. both Spiritual and Temporal are joyned together, Thy Children shall be taught of God, and great shall be the Peace of thy Children.*

Thirdly, The Entail of the Covenant appears, its being frequently designed in Scripture the *everlasting Covenant*, because giving claim in the blessings thereof to the latest Posterity of these is first contracted with. Thus it's called an *everlasting Covenant* when made with *Abraham*, *Gen. 17. 7. I will establish my Covenant between*

me and thee, and thy Seed after thee, in thee
Generations, for an Everlasting Covenant. Is
55. 3. I will make an Everlasting Covenant with
you. Jer. 32. 4. I will make an Everlasting Co
venant with them: Where the 39. verse point
us to understand this of a Covenant that shoul
not be broken by their Posterity, and therefore
God's fear would be maintained for ever among
that People, to the benefit of their Children after
them: If it be objected here, this is not come to
pass: I answer, It is a promise of more Grace to
the Jewish Church to commence upon the re
turn out of *Babylon*; see ver. 37. wherein there
was a Declaration of a special Season of Grace
which yet still they were to improve for their ob
taining of that grace. And which the generality of
the returned *Jews* slighted, and therefore fell short
of it. Another special season of the grace of such
Promises, was the Incarnation and Personal Ma
nifesty of the *Messiah*; this Season also the
slighted, & then also fell short of it: And the *Gen
tile* Church which is come since their rejection, in
to their room, & are entered heirs of that, & the like
Promises, have hitherto, for the most part slight
ed to take hold of them; and therefore they
are so little accomplished (as yet) in the World
But so soon as the Eyes of *Men*, and of the Chil
dren

then of *Israel* shall be toward the Lord for these,
 they shall be accomplished at another rate, than
 the World hath yet seen : And these that have
 known the Seasons of the Grace in these Pro-
 mises, have obtained the same ; as such yet do,
 and such shall do, however others miss the same,
 through ignorance, and carelessness of the things
 that belong to their peace, in the special day and
 season of Grace they live in : The Covenant al-
 so in this view is called *Everlasting*, 1 Chron. 16.
 16, 17. *Be ye mindful always of His Cove-*
nant, the Word which He Commanded to a thou-
sand Generations ; Even of the Covenant which
He made with Abraham, and of His Oath to
Isaac : And hath confirmed the same to Jacob for
an Everlasting Covenant : And to Israel for an Everlasting Covenant :
 is also called *Everlasting* in the same view,
 Psal. 105. 8, 9, 10. where the three last quoted
 Promises are repeated with little variation : It is
 also in this view so called, *Isa. 24. 5.* where the
 consequence in breaking of it is aggravated from this pro-
 perty of it, *They have broken the Everlasting Co-*
venant : It's also in this view it's so called, *Isa.*
54. 8. where the Lord promises to make an *E-*
verlasting Covenant with His People, and there-
 fore the happy fruits thereof among their Seed
 presently spoken of, ver. 9. *And their Seed*
shall

shall be known among the Gentiles, and their Offspring among the People: all that see them shall acknowledge them, that they are the Seed which the Lord hath blessed. See it also thus called Everlasting, Ezek. 37. 26. I will make a Covenant of Peace with them, it shall be an Everlasting Covenant with them, and I will place them, and multiply them, and will set my Sanctuary in the midst of them for evermore.

Fourthly, The Entail of the Covenant appears in the Lord's owning himself in a Covenant Relation, to a very degenerate race of Covenanting Godly Ancestors, and improving that Relation to aggravate their Sin, and excite and encourage them to repent. Thus, Jer. 3. 14. the Lord owns, He is Married to the Children of Israel, when they are Children of backslidings, as it reads in the Original; and hence, ver. 20. He tells them their Sin is most hainous, like Adultery in a Wife; and, as therefore, they have the more need to repent: So from this, because he hates putting away, he encourageth them to repent, ver. 14. Turn, O backsliding Children, for I am married to you. Thus also, Hos. 12. 6. He invites and encourages them to turn to their God, theirs by the Covenant with Abraham, and Isaac, to which God served Jacob and his Seed, Heirs

at Bethel; see ver. 4. *He found him at Bethel, and there He spake with us.*

Fifthly, The Entail appears, in a degenerate Peoples considering their *Covenant Relation* to God, through their *Pious Progenitors*, and improving it, to a resolute, cheerful, and ready compliance with his calls to repent, and turn to him, Jer. 3. 22. *Behold, we come unto thee, for thou art the Lord our God.*

Sixtly, It appears in such a People, now become sensible of their Sin, and the need they have of Repentance, and withall, of their inability to repent, and turn to God. It appears (we say) in their Improving their *Covenant claim in God*, by asking in Faith Grace from him, wherewith they might repent, and turn to him, Jer. 31. 18. *Turn thou me, and I shall be turned, for thou art the Lord my God*: If it be asked here, where the claim for Grace to repent lies in the *Covenant Relation to God*? I answer, It's in the *Covenant Promise*, to circumcise the Heart, Deut. 30. 6. If it be asked, where their claim to the Lord as their God lay? I answer, Only in *the Entail of the Covenant*, with their Godly Predecessors: For by their own confession in the beginning of the *ver.* they had lived rather like beasts than either men, or the people of
the

the Lord ; and therefore could lay no claim to him for any thing had ever been with themselves. If it be alledged they lay claim to him now as their God, because penitent for their Sin : answer, They were so far from reckoning themselves penitent, that they felt nothing but hardness of Heart, and inability to repent ; and therefore the only claim they could have, and could plead, was the *Covenant with their Ancestors* ; the Grace whereof, and particularly Grace to repent, and turn to God, was entailed on them.

Seventhly, It appears further in this People presently obtaining the Grace that they had thus sought, whereby they found their hard Hearts melted, and made to flow down in kindly, and even passionate Exercises of Repentance : See ver. 19. *Surely after I was turned, I repented and after I was instructed, I smote upon my thigh I was ashamed, yea, even confounded, because I did bear the reproach of my youth.*

Eighthly, It appears yet further, in the kindly *Parental Reception* they meet with from God as *their God and Father* ; when they are turned to him, by his own Grace thus pled for in Faith. See ver. 20. *Is Ephraim my dear Son, is he a pleasant Child? for since I spake against him,*

*do earnestly remember him still. Therefore my
 Howells are troubled for him, I will surely have
 Mercy upon him, saith the Lord.*

*Ninthly, The Entail of the Covenant appears,
 in God's Parental care of the Seed of Godly Pa-
 rents, so long as they do not utterly forfeit the
 Entail: By the Covenant God becomes his Peo-
 ples Father, therefore the Father (through the
 Entail) of their Children; hence Israel in Egypt
 are called the Lord's Son, even His First-born,
 and from this we find till such quench his Spi-
 rit, and he give up with them, all Afflictions
 however heavy, and wrath-like, yet they are
 Parental Rods whereby he is taking care of their
 welfare and happiness, and using means to pre-
 vent their ruine, and so much doth he kyth of
 Parental kindness this way, that he useth not the
 Rod till the Instructions of the Word be slighted,
 that he useth lesser before greater Rods, that be-
 fore His Children get leave to ruine themselves
 by Sin, he spares not the softest and sharpest
 Rods, Jer. 9. 7. *I will melt them, and try them;
 or what shall I do for the Daughter of my Peo-
 ple? They are the Children of my People, there-
 fore I am their Father, and have a Parental
 charge of them, and seeing they are not reclaim-
 ed by lesser Rods, I will use the greatest, ere I
 leave**

leave them to ruine themselves by their Sins.

The *Second* Thing in Treating this Subject is to shew something of the Nature of the Entail of the Covenant of Grace; and here,

First, The Covenant that is entailed on the Posterity, is the same with that which is contracted with their *Covenanted Parent*, Gen. 17. 7. *will establish my Covenant between me and thee and thy Seed after thee.* All the Articles thereof are the same in the Entail on the Seed, as in the first *Contract with the Parent*: Hence whatever God spake to *Jacob* in the *Covenant with him at Bethel*, He spake the same to his Seed in *Hosea's* time, Hos. 12. 4. *He found him in Bethel and there he spake with us.* The near *Relation* betwixt God and the *first Covenanter*, are also entailed on the seed; hence God is frequently designed the *Husband* and *Father* of the *Children of Israel*: The Blessings and Promises to the *first Covenanter*, are all entailed on their seed; *I will be a God to thee*, is the great fundamental and comprehensive blessing of the Covenant, and it is entailed on *Abraham's* Posterity in the very next words; *And to thy Seed after thee*, Gen. 17. 7. The Promise also to *Circumcise the Heart*, Deut. 10. 6. is entailed on the seed, and is a pledge of all the rest of the Promises.

Secondly

Secondly, This Covenant thus entailed on Be-
 lievers, or Sincere Covenanters seed, being a Co-
 venant of Grace, nothing can *nullifie* the bond
 thereof, but *presumptuous* Sin; wherefore Da-
 vid lays claim to God as his God, because, tho'
 he was not free of sin, yet he had not wickedly
 sinned, Psal. 18. 21. *I have not wickedly departed
 from my God*: Neither doth *presumptuous* sin
 simply, unless it be continued in *obstinately*, and
 without Repentance, make this Covenant utter-
 ly *Void*, and *Null*: Therefore God owns this
 Covenant to be yet *standing* with *presumptuous*
 sinners, whilst he is taking pains on them to
 bring them to repentance, and makes the Cove-
 nant as yet *standing*, a Motive to them to re-
 pent, Jer. 3. 14. *Turn, O backsliding Children,
 for I am married to you*. And the consideration
 of this Motive prevails with them, ver. 22. *Be-
 cause old, we come unto thee, for thou art the Lord
 our God*. Therefore it natively follows, that
 children under years of Discretion, who cannot
 sin *presumptuously*, cannot cast themselves out of
 this Covenant; *nullifie* the bond of it, or for-
 get the promises and blessings thereof. But
 Thirdly, In case of *adult* age, there's a *Lim-
 itation* of the Entail, to such as keep God's Co-
 venant, and remember his Commandments to do
 them,

them, *Psal.* 103. 18. the Entail is in the latter clause of ver. 17. *His Righteousness to Children*; then follows, ver. 18. *the Limitation* and this *Limitation*, or *Condition* without which the blessings of the Covenant are not to be expected by Believers Seed, the best Believer, the best Saint, and first *Contracting Parent* is never free from: See *Gen.* 17. 1, 2. where God requires *Abraham* to walk before him, and be perfect, in order to his being received, and kept in Covenant with God; and *2 Chron.* 15. 2. it's expressly declared to a Covenanted People, Saint not excepted; *The Lord is with you, while ye be with him; but if ye forsake him, he will forsake you:* Hence, because of this *Limitation* of the Entail, Christ baffles the hopes of the unbelieving *Jews*, which they conceived, on the account of their being *Abraham's* seed, *John* 8. 44. and tells them, *They are of their Father the Devil*, and have no claim to God as their Father through *Abraham*; seeing their works were not like his, nor suitable to the *Covenant Entail* from him: Yet

Fourthly, As there is *Grace in the Covenant* that Believers depend upon, and improve, for *their own perseverance*; so there is *Grace in it relative to their Seed*, and the Promises thereof

(already

already cited, *Deut.* 30. 6. and *Isa.* 44. 3.) are deposited into the Parents hands, to be pled, and approved by them, for their Children; when they are not capable of pleading them for themselves; which pleading, they have the infallible Word of God, to found their firmest Faith upon, and for further security of the entailed blessings of the Covenant to their seed, are they not directed how to educate them, and the success of their endeavours undertaken, and promised? See *Prov.* 2. 6. *Train up a Child in the way wherein he should go, there's the Direction; and when he is old, he shall not depart from it, there's the Success* of Parental Instructions promised: But the Parent beginning to train his Child by Instructions, may find folly bound up in his Heart, where he resists Instruction: Well, the Lord will not have the Parent lose hope of his Child, and quit his Duty for this, but directs him to a mean to remove that folly, which makes his Child refuse Instruction, and backs this Direction again with a new promise of success to that mean; see ver. 3. *Folly is bound up in the Heart of a Child, but the Rod of Correction shall drive it far from him*; yet when the Parent useth the Rod, he may find it long ere it gain its promised end, and be again like to lose hope of his Child. In

this case the Lord is so careful to maintain his faith, and hope of the success of the means directed to in due time, that twice over he assures him his pains shall not be in vain, Prov. 23.

14. *Withhold not Correction from the Child; if thou beatest him with the Rod, he shall not die; yet the Parent that has laboured for a considerable time this way in vain, may find it hard to believe this promise; therefore it's added ver. 14. Thou shalt beat him with the Rod, and shalt deliver his Soul from Hell.* In all which we observe, there is such a Series, and Contexture of Encouragements to Parents, in the way of their acting a due part, for their Childrens Salvation that for what I know, there will not be found the like of it in all the Holy Scripture, for encouragement to expect a dubious or uncertain success of any Duty. The encouragement the Prophets had with respect to the success of their pains to reclaim Sinners, is not comparable to this; therefore that Text, Jer. 23. 22. *If thou had stood in my Counsel, and caused my People to hear my Words, they should have turned from their evil ways, and from the evil of their doings: Tho' it be to be understood in a limited sense, yet there is no limitation on that series of promises made to Parents, for their encouragement*

ment in the use of means, for the Salvation of
 their Children, who are so many parts of them-
 selves, and incorporated (as it were) with them-
 selves in *God's Covenant of Grace*. Neither
 is the limiting of that Text, *1 Tim. 4. 16.*
Take heed to thy self, and to thy doctrine, conti-
nueth in them, so shalt thou both save thy self, and
them that hear thee. Limit the foresaid pro-
 mises of success to Parents, in the use of appointed
 means for their Childrens Salvation, where there
 are so many promises, one upon the back of a-
 nother, to keep the Parent from fainting in his
 duty, for fear of missing the success. And yet
 there is much encouragement to Ministers in
 these two Texts, with respect to the success of
 sound Doctrine, and a Holy Life, which they
 ought carefully to take hold of; and seeing there
 is no ground for limiting these promises made to
 Parents, with respect to the success of their pains
 in their Childrens Salvation; they are in the
 way of their Duty to believe, tho' sometimes
 they should be obliged against hope to believe
 in hope, and should hope to the end; whatever
 trials of Faith, and Hope may meet them in the
 way of their Duty. Still expecting their la-
 bour shall not be in vain in the Lord. But
 again, in Case of Parents neglect of their Part

for their Children, there is *Grace in the Covenant*, which, when they come to understand their own Case, they may plead in Faith, for themselves, and will obtain when they do so, as we as these did, *Jer.* 3. 18, 19, 20, which was already cited.

The Doctrine of the Entail being thus far before us, it would natively fall now in, to enquire into its Uses; but because difficulties stand in the way of many's receiving it, or reckoning it useful, I shall before the *Use* consider some *Objections*: And here,

First, The Profane Lives of many Children of Godly Parents are objected against this Doctrine. To which I answer,

First, I find very few Parents *understand* the Entail of the Covenant, and the Extent of the Grace thereof to their Children, and how much Salvation to theirs, as well as themselves, brought within their reach; and what encouragement they have, to stretch forth their Hands with their Hearts, to take hold of it, and introduce it to their Houses, as well as their own Hearts. And this mars their Faith both in the Prayers, and the use of other appointed Means for Grace to their Children; and it's to *Faith* that special Promises are made, *Matth.* 21. 22.

*all things whatsoever ye shall ask in Prayer, be-
 -ing, ye shall receive. John 14. 13, 14. And
 whatsoever ye shall ask in my Name, that will I
 do, that the Father may be glorified in the Son :
 If ye ask any thing in my Name, I will do it.*
 All the Limitations of this general promise, to
 the Prayer of Faith, commonly advanced ; are
 that the things sought, must be for the Glory
 of God, and our own Good, and who knows
 not, if he allow himself to think, that Grace and
 Salvation to Sinners, is above all other things in
 the World, for the Glory of God ? Therefore
 Believing Parent need not be straitned in ask-
 ing Grace to his Children, by this Limitation ;
 but the consideration of that which he is asking,
 being eminently for the glory of God, may
 much enlarge his Heart affectionately, and ear-
 nestly, to desire it. Again, Grace, and Salva-
 tion to a Believer's Posterity, is so much for
 his own good, that nothing he is capable of in
 the World is comparable to it ; and I am sure,
 every one worthy of the name, of a Believing
 Parent, will reckon so. What Believing Pa-
 rent, would not rather wish to be poor in this
 World, and have his Posterity so too, if he and
 they, in Poverty might be Heirs of the King-
 dom of Heaven, than that they should be all rich

in this World, but void of Grace: If it be acknowledged, sometimes the Lord answers a Prayer for one thing, by its equivalent in another. answer, that is only, when we apprehend some thing good for us, and therefore ask it, but are in a mistake; and God who knows perfectly what is best for us, denies the evil thing asked and gives another, which is really good: God's answering *Abraham's* Prayer for Grace to *Ishmael*, Gen. 17. 18. by establishing his Covenant with *Isaac*, ver. 19, 21. be objected here I answer, *First*, No claim to the Covenant of Grace, was denied to him; for after this he received the Seal thereof, ver. 23, and 26. whereby the Covenant in the general, and common tenor, of the Grace thereof, was ratified to him: Not excluding the entail thereof on his seed after him. Therefore, *2dly*, All that was denied with respect to *Ishmael*, and wherein *Isaac* was preferred to him, was the blessing of *Primogeniture*, whereby he would have had the promise of the Land of *Canaan* made over to him, and his Posterity, and been honoured with the *Messiah's* descent from him, both which were but *Appendices* of the Covenant of Grace made with *Abraham*, and without which *Ishmael*, and his Posterity might if they had improved the Covenant,

Covenant, been as to the *substantials*, and *main*
 blessings of it, as happy as *Isaac*, and his seed,
 with whom the Covenant with these *Appendicles*
 was established. From all which it appears,
 1st, That the thing here denied to one Child,
 which another was raised up to obtain, is neither
 a *grace* nor a *claim* to the *Covenant thereof*, but
 some *accidental* honours and advantages. 2^{dly},
 That *Abraham* (having before, *Chap. 12. 2.* re-
 ceived a Promise of a Seed to inhabit *Canaan*,
 which he was to wait for in a lawful way, and
 was now shortly to have by his lawful Wife)
 was faulty in desiring the right to that Land to
 an unpromised seed, which his unbelief made
 him hasten to have. 3^{dly}, The promising *Isaac*
Abraham and to establish his Covenant with
 him, is not the equivalent of what was denied,
 that God is perswading *Abraham* of the Truth
 of the Promise he had made, *ver. 16.* of giving
 him a Son by *Sarah*, on whom he would bestow
 the chiefest blessing; of which Promise it seems
 he had some doubt, to remove which, the promise
 was repeated with a Note of Asseveration, *Sarah*
shall bear thee a Son indeed, *ver. 19.* But, 4^{thly},
 The Equivalent of the Land of *Canaan*, denied
 to *Ismael*, is in *ver. 20.* *I have blessed him, and*
will multiply him exceedingly; twelve Princes

shall he beget, and I will make him a great Nation. And so exactly equivalent it is to what is denied, that as to fruitfulness, it equals the promise made to *Abraham* himself, *Gen. 12. 2.* And as to Tribes, and Princes, it runs parallel with *Isaac's* Posterity in *Canaan.* *Equivalents* therefore are not to be expected, but in temporal things, and when there is some mistake or fault with us in the thing we ask; and therefore in the Case in hand, a Parent praying for Grace to a Child is not to expect God will answer him by an *Equivalent* here, tho' he may do it when what he asks relates to his own, or his Childrens *worldly* lot and circumstances. The encouragements then to pray in Faith, which are in the Scriptures first cited on this head, are in full force, in the case in hand; for the thing asked, is for God's glory, and that *eminently*: It's also the best thing in the World to us, and ours; and that for which nothing can be an *equivalent*; and the Instance alledged, toucheth not the Case in hand.

Secondly, As Ignorance of the Entail of the Covenant, mars *Faith* both in Prayer, and the Use of Means for Grace, and Salvation, to Children: So it tends to make Parents heartless, and lifeless, and at length supine, and negligent, with respect to both; whereas, if they

all for their Children in *Faith*, the more encouragement they met with, they would become the more fervent, and as surely obtain their design as *Jacob*, who would not take a revial of God's blessing, *Gen. 32. 26.* And as the Woman, who came to Christ for her Daughters, and would take no denial of her request from Christ, *Matth. 15. 22, to 29.* And as these who brought Children to Christ, for his blessing, (which is the very case in hand, and which we design a Discourse upon by it self afterwards) who were not put off their design by the Disciples rebuke, *Matth. 19. 13, 14.*

Secondly, Many of the best Saints, in other respects, have neglected due care of their Childrens Manners, inspected them little, brought them up idly, ministred too much nourishment to their vanity, suffered them to haunt evil company, rebuked them for their Faults too softly, and the like; several instances of this are in Holy Scripture, and many of them daily before us.

Thirdly, Many Godly Parents marr the Efficacy of the Entail of the Covenant, by *Unchristian Marriages*. This corrupted the Church from the beginning, and brought the deluge on the old World, when the Sons of God Married irreligious

irreligious Women, for their beauty; this provoked the Lord to remove his Spirit, and to cease from striving with the World for its Reformation: See *Gen. 6. 2, 3.* And this is of such dangerous consequence, that God charged the *Israelites* to make no *Marriages with the Canaanites*, *Deut. 7. 3, 4.* Which prohibition when they broke, he caused send both these Wives, and their Children away, *Ezra 10. 3.* And this is yet of such dangerous consequence, that the Apostle, *2 Cor. 6. 14.* discharges Christians from being *unequally yoked together, Believers with Unbelievers.* If it be alledged, these *Unbelievers* and the *Canaanites* were Heathen Idolaters. I answer, *First*, Very true; but what better is a wicked Man, or Woman, that hath *nothing of Christianity, but the name?* I should think such a person worse, and to be more avoided than *a real Heathen.* But, *2dly*, These Men and their Daughters spoke of, *Gen. 6. 2.* do not appear to have been distinguished from the Sons of God by Idolatry, or a different kind of worship, but only by neglect of worship, and dissolute lives; for there is no mention of Idolatry, in the account of the Sins that brought on the deluge. And is not this the Case with respect to many Marriages amongst us, many good Men choose

choose Women of this sort for Wives, and many good Women accept such Men to be their Husbands. And Marriages of this sort have a native tendency to corrupt in many things, *First*, The Manners of the godly party, and then of the Children, to be educated by them both.

Fourthly, Many Parents that have the Root of the Matter in them, live not in such a *tender regard*, to all the Duties of the Covenant, as to secure their claim to all the promises thereof; they are *sparing* in their part of the Covenant, and therefore God is *sparing* of his part thereof: And that this may not be thought strange Doctrine, we find some obtain Heaven, with great loss of what they might have had with it, *1 Cor. 3. 15*. They that build Wood, Hay, Stubble, upon the Foundation of Faith in Christ, their work is burnt up, and they suffer loss, tho' they are saved: And in stead of God's Favour, in the way of uninterrupted Duty, how much sorrow have Saints had, for interruptions of the course thereof, and some steps aside, therefrom? Thus *David's* Sins procured broken Bones, and deadly, and hell-like pains to him, *Psal. 51. 8*. and *116. 3*. If it be objected against this, that at this rate the Covenant of Grace shall be like the Covenant of Works. I answer, These Co-
venants

venants differ in many things which we need not here name; but there is a keeping of the Covenant of Grace, as requisite to the obtaining of the promises thereof, as keeping the Covenant of Works, was necessary for obtaining the promises thereof; and a larger accomplishment of its promises, is connected with a larger performance of its Duties, and he that *sowes sparingly* in Duties, must expect to *reap sparingly* of the accomplishment of the promises, as the whole tenor of Scripture plainly shews.

Fifthly, Seeing the Time, Means, Measures and Evidences of God's accomplishment of the promises of his grace, to his peoples seed, are all *undetermined* in the Covenant, and reserved in his own hand: Let us not judge rashly, in matters that fall not fully, and clearly within our view; When we see a Child of many prayers, and on whom all pains has been taken, and yet living in Sin; we may say, Prayers and Means of grace have not yet taken their effect upon that person; but we know not how soon they may have their effect, yea, though, whilst the person converses with us, little evidence of the foresaid effect appear, yet we know not what God may do in their last minutes: And I am sure if the godly Parent be present with a dying Child

child in such a Case, for whom he still has been,
 and yet is continuing to be at his Duty, he has
 God's Word to found his Faith, and Hope upon
 with respect to his Child) to the end; as hath
 been already shown.

Second Object. Secondly, Some object, If this
 doctrine were true, all *Abraham's* Posterity, and
 the Posterity of several Scripture Saints, had
 been Religious. To which I answer, *First*,
 that it's not a pleasant Subject, to draw up an
 account of worthy Patriarchs, and eminent Saints
 faults; and therefore I wave to search into the
 strings of the loss, so many of their Posterity
 were at, as to the benefit of the Entail of the
 Covenant: And answer, *2dly*, Whatever way
 the Entail came of old to be so ineffectual, as to
 a genuine end; Scripture Prophecy points us
 to a special season of Grace in order to its being
 more effectual than ever before: See Jer. 32.
 40. *I will give them one Heart, and one
 way, that they may fear me for ever, for the
 good of them, and of their Children after them.*
 Here notice, *First*, There's an everlasting
 efficacy of the Entail in all Generations in view,
 for their fearing him for ever, is promised to
 their Children, and Posterity after them; and
 in order to this, and in this view, the Covenant
 with

with them is Everlasting, that he will never any Generation turn away from them, but by his fear keep them at their Duty; *I will make Everlasting Covenant with them, that I will never turn away from them, to do them good, but will put my fear in their Hearts, that they shall not depart from me.* 2dly, The Means of the Efficacy of the Entail are pointed to, and promised, and that is, Unanimity in Religious Principles, and Uniformity in Religious Practice among the Parents, in the whole Church; *I will give them one Heart, and one way, &c.* And so the Children of a well educated Family, shall not be corrupted by ill Neighbours, and the Children; and this holy Generation shall communicate, through God's blessing (which is engaged and covenanted in the Text) Religion to the uprising one, and so on for ever. 3dly, The first season of the commencement of the Promise, was the return of the *Jews* from *Babylon*: See *ver. 37.* where the return is promised, and their safe dwelling again in their own Land, where He would be their God, and such do all this good to them. 4thly, The Text plainly points to the way, how the Entail formerly had been so *inefficacious*, and blame their not being of a piece, in Holy Principles

Practices; hereby they that were corrupt in
 these, corrupted many of them that were well
 educated at home, when they came abroad into
 conversation with them. 5thly, The generali-
 ty of the *Jews* after the return, fell short of the
 benefit of this Promise, because they *considered*
 not, and *enquired not of God to perform it for*
them, as the expression is, *Ezek. 36.37.* 6thly,
 the members of the Christian Church, have this Promise
 proposed to us in a more special season of grace,
 than they after the Captivity had it, and we
 ought to enquire of God to perform it to us;
 that hitherto for the most part of us, we have
 slighted it, and *only for that*, want it: And to
 bring us up to this *Enquiry*, is the whole design
 of this essay on this Subject, which I find hither-
 to so much slighted: But of this more fully in
 a separat Discourse. If it be objected here, that
 in this view no Man needs to expect the Efficacy
 of the Entail, till his Neighbours be all Religi-
 ous as well as himself. To this I answer, *First*,
 no Man indeed has ground to expect it, that is
 careless of his *Neighbour's Reformation*, and
 reckons he has nothing to do with respect to keep-
 ing his Neighbour, that is careless of what lies
 at his door, as a Christian, in his Station, Re-
 lation, and Circumstances for his *Neighbour's*
Salvation.

Salvation. But *2dly*, When these that fear God lay out themselves duly for the Reformation of their Neighbour, much is to be expected; So how good times are to be introduced among both *Jews* and *Gentiles*, viz. by the kindly invitations of Neighbours, *Isa.* 2. 2. to the 6. And a special opportunity the Lord's People have in these Lands at this Day, for laying out themselves for the Reformation of their Neighbours when Law and Government is on the side of Religion, and Magistrates ready to execute the Laws in case of their needing their assistance in their Essays this way. *3dly*, If Godly Parents act a due part for their Neighbours Reformation, and cannot obtain it, and then a due part in educating their own Families, and in keeping them at all due distance from the company and contagion of the *obstinate Sinners* they live among: I cannot allow my self to think, that God will fail to accomplish his Promise to such Persons whose fault it is not, that the accomplishment of it, to his neighbours, is marred: For my own share I dare no more teach, that God's Promises can fail us, in the way of our Duty; than I dare teach *Presumption to be Faith*. That is, That People have reason to expect the accomplishment of the Promise, without the use of the means.

Objec

Object. Third. The *Decree* of God determines the Estate of our Children, and they are to have, what we want Grace, according thereto. I answer, *1st*, So doth it determine our own, and yet this doth not hinder us, in the way of diligence, to that purpose, to make our *Calling* and *Elective* sure; and when our Children are taken into the bond of the Covenant with our selves, and the Promises of Grace to them, put in our hands, we plead for them, and Means, wherein to obtain these Promises are directed to, and the Success of them is so much ensured to us, as hath been shewed; and Christ is ready to bless them, upon our bringing them to Him, what can hinder our *Assurance* of their *Election*, if we be as diligent for them as for our selves? *2dly*, The *Decrees* are all so established, that they never interfere with the accomplishment of any Promise, where the Duty it relates to is duly performed on our part; therefore the Vessels of Wrath with themselves, especially such of them as live under all the Means of Grace, *Rom. 9. 22.* are not destroyed; the Decree is not executed, till they obstinately resist all Means of Grace and Salvation. *3dly*, The *Decree* leaves us full latitude and room to obtain whatever we need,

and ask of God in Faith: And will any Parent say, But he needs Grace to his Children, more than he needs any thing in the World? Does not his conveying Original Sin to them, whereby they are in all their danger, oblige him to be as earnest for their Salvation, as his own? And do not the Bonds of Nature, in which they are so many parts of himself, move his Bowells, and raise a *sound* in them, for his Childrens deliverance from the Sin and Misery he hath brought upon them? Can he be less needful of this, than of his own Salvation? And can this be without the Limits of the *all things*, that if we ask in Christ's Name, we shall receive? Surely not *4thly*, The *Decrees* are never declared in Scripture with a view of discouragement from Duty and Faith in the Promise, in the way thereof but only for humbling proud obstinate Sinners as in the case of God's shewing *Pharaoh*, He had raised him up, to shew his Power in him *Exod.9.16*. And for vindicating God's divine perfections, in rejecting the obstinate *Jews*, *Rom. 11*. throughout. Hence Election is cited, in a pleasant encouraging view to Believers, *Rom. 9.23, 24*. Yea, to the *Gentiles*, to whom the Gospel was lately begun to be preached, that they might the more readily receive it, *ver. 25*, 26.

And when *Israel* was to go into *Canaan* to possess it, for their encouragement to their Duty, in Faith of the Promise, *Moses* tells them, Deut. 4. 37. *Because the Lord loved their Fathers, therefore he choose their Seed after them.* I do not say, this is meant of Eternal Election, but, I am sure, it says, No Decree would marr the accomplishment of the Promises to them, if they should serve the Lord faithfully, in that Land, whither they were going to possess it. 5thly, No revelation made of the Decrees ought to narrow, or straitten our prayers for, or expectations of Salvation to any Sinner, and much less are we to be straitned thereby, for our own Children, in whose behalf (we have shewed already) we have so much to plead upon. Hence when the Woman of *Canaan* had a trial of her Faith from Christ himself, alledging his Commission comprehended her not, *Matth. 15. 24.* Yet she insisting in her Petition, and refusing a Nay-say from him, obtained her whole desire, with large commendation of her Faith; I do not say here, that she obtained any thing of Christ, in doing of which he acted contrary to his Commission; but this, I say, is plain here, that the Woman had more ground to fear, that she was not within his Commission, there being more revealed that way

way to her, than is revealed to us, with respect to our Childrens Salvation; yea, it was true, that Christ's Commission was, mainly, to exercise his Personal Ministry among the *Jews*: He also compared her to a Dog, unmeet to be entertained with Childrens Bread; whereas, he owned Believers Seed, by the Entail of the Covenant to be the Children to whom he is sent to Minister, and break the Bread of Life; So that Believers have no such discouragement in their prayers for their Children, as this poor Woman had, and therefore may with the greatest confidence bring them to Him for His Blessing.

If it be said, He did not in his own City, for much as he had done elsewhere, because not commissioned. I answer, That was not the immediate cause, for *Matth. 13. 58.* we are told the immediate cause was their unbelief, and it was not till they were slighting him, and saying, after they had convincing Proofs of his mission and gracious Doctrine, *Is not this the Carpenter's Son?* *Luke 4. 22. 25.* That he spoke, of his Commissions not reaching them, and if when he spoke so, they had pled with him as the Woman did in a sense of their own urgent need, and his ability to help them, and had urged all, with the plea of their Covenant claim, they had obtained, what they needed.

needed, as well as the foresaid Woman: It looked also like God's determination not to bless *Jacob*, when *Gen. 32. 24.* he refused it a whole night, & at the dawning said, *Let me go*, & wrestled to be out of *Jacob's* hands, and dislocated his thigh in seeking to be freed from him, and yet *Jacob* overcame, and obtained the blessing. From all which it appears, that as there is no Revelation, of any Decree, standing in the way of our Children, and Posterity's Salvation; So nothing that may look like it in God's way with us when we pray, by withdrawing, by impressing us with scriptures that look like *reprobation*, or so; ought to marr us, but should be improven to more earnestness, till we obtain our request; which if we do, we shall be as sure of it, as *Jacob* and the foresaid *Woman* were. If it be objected, how can the Decrees of God regulat all Events, and yet such room be left for us, to obtain whatever we ask in Faith. I answer, How can all things come ordinarily to pass, according to the nature, and influence of second causes, and yet be all governed by the Decree.

After all, the Decree of Reprobation is as the thunder of God's Power, and as his treasures of the Hail and Snow, of which *Job* says, *Job 3. 22, 23.* That he hath reserved them for the day

of battle and war: And they are not brought forth but against obstinate Sinners; and when they are improven by any either for their own or others discouragement, as to the obtaining of any thing set before us as attainable, in the way of such Duties, or that we need, and are praying for, this is an abuse of the revelations concerning the same and ought to be avoided. Hence in our Confession of Faith, Chap. 3. Paragraph 8. It is well observed, *The Doctrine of this high Mystery of Predestination is to be handled with special Prudence, and Care, that Men, attending the Will of God revealed in his Word, and yielding obedience thereunto, may from the certainty of their Effectual Vocation, be assured of their Eternal Election; So shall this Doctrine, afford matter of Praise, Reverence, and Admiration of God, and of Humility, Diligence, and abundant Consolation to all that sincerely obey the Gospel.* Since ever the Gospel was preached, it proposed a full remedy of sin, and misery, in Christ to all Sinners, and gave all encouragement to all to believe on Christ; so that none where the Gospel is promulgated, miss the Comfort of Election, but such as wilfully, and obstinately refuse to believe on Christ. And so careful is Christ, that none be discouraged by the Doctrine of Election, that

when

when (for his own encouragement over, and for humbling the unbelieving *Jews*, for their obstinacy) he had said, *All that the Father hath given me, shall come to me* ; He adds in the same verse, *Him that cometh to me, I will in no wise cast out.*

Object. 4th. The Promises of the Covenant of Grace, were not made to *Abraham*, and all his seed ; but to Christ that was to come of him, and in Christ secured only to the Elect, *Gal. 3. 16. Rom. 9. 6, 7.* In answer to this, let us notice, *First*, That the same Apostle, *Rom. 9. 4.* owns the *Adoption* (one of the priviledges resulting from the Entail of the Covenant) to belong to them all, the *Covenants* also, and the *Promises* ; and *ver. 32.* he shews, how they missed a Justifying Righteousness, promised in the Covenant, not because, not proposed to them in the Promise, but because *they sought it not by Faith* ; and because, *Chap. 10. ver. 16. They did not all obey the Gospel* ; and *Chap. 11. 7. They were blinded*, they understood not the things that belonged to their peace, resisted Instruction, and were thereupon given up to their Ignorance, and Inconsideration. By all which it's plain, the Apostle does not design to deny, that any (but Christ and the Elect) had ever had any claim to the Promises of

the Covenant; but his design is to shew, that Christ had a sure, and infallible claim in the Promises, in behalf of the Elect; which is the only Foundation, of that Covenant's proving *Everlasting*, with any of *Abraham's* Seed, *Jews* or *Gentiles*; and of its gaining, any of the glorious ends for which it was made, relative either to the Glory of God, or the Salvation of Sinners. The Promises then made to Christ, in behalf of the Elect, are said to be *mainly* regarded by God in transacting the Covenant with *Abraham*; but the entailing a claim also upon his whole Seed to be secured, only by Faith in Christ, is not denied: And in order to their securing the said claim this way, he owns the Gospel was preached to them *all*, *Chap. 10. ver. 16.* And if they had embraced it, the Promises would *all* have been, in Christ, infallibly sure to them *all*; for the only marr of this Security is, *They have not all obeyed the Gospel.*

Object. 5th. This Doctrine makes the Covenant not *Everlasting*, but Changeable. In answer to this, I shall make a full account, of the Nature of the *Everlastingness* of the Covenant in the following Particulars, whereby the mistake of this *Objection* will appear. And,

First, The Covenant is *so* everlasting, as it is never

the ever broke through the first failing on God's
 the art; therefore if the party contracting with
 s the God, fail not of his Covenanted Duty, God will
 g ever deny his Grace, and Covenanted Blessings:
 few but if otherways, the Covenant breaker shall
 glo know God's breach of Promise, *Numb. 14. 34.*
 with Secondly, The Covenant is *so* Everlasting, as
 inner God's Engagement therein to be a Person, or
 also peoples God is *for ever*; and their Engagement
 God be his, and to serve him is *for ever*: But yet
 ; but we must still know, that God's abiding their
 Seed God, and their abiding his People, are so closely
 s connected, that if they forsake him, he will for-
 e sake them. Hence *David* improving the Entail
 each the Covenant, as laying a special obligation
 the *Solomon*, to serve God aright, will have him
 have know, *if he forsake God, God will forsake*
 ; for him; see *1 Chron. 28. 9.* And thou, *Solomon*,
 ve now Son, know thou the God of thy Father, and
 serve him with a perfect Heart, and with a wil-
 ling Mind; for the Lord searcheth all Hearts,
 and understandeth all the Imaginations of the
 f the thoughts: If thou seek him, he will be found
 nant of thee; but if thou forsake him, he will cast thee
 e mis for ever. And *2 Chron 15. 2.* The Lord is
 with you, while ye be with him; and if ye seek
 s it him, he will be found of you; but if ye forsake
 never him,

him, he will forsake you. And hence, when Covenanted People, that have forsaken God, lay claim to his Covenant, he upbraids them as most presumptuous in so doing, Psal. 50. 16. *To the Wicked God saith, What hast thou to do, to declare my Statutes, or that thou shouldest take my Covenant in thy Mouth?*

Thirdly, The Covenant is *so Everlasting*, when ever it is entred into with any Person, it is entailed on their Seed for ever (as is already shown in the Proof of the Entail of the Covenant :) But that this Covenant may be broken and fail of all its native and saving ends to many within it, nothing is more plain in Scripture Isa 24. 5. *They have transgressed the Law, changed the Ordinances, broken the Everlasting Covenant.*

Fourthly, There is a Provision in the Covenant of Grace, to make all Covenanters faithful unto the Death, whereby the Covenant with them (if this Grace be not slighted) shall prove *Everlasting*; see this Provision, Jer. 32. 40 *I will put my fear in their Hearts, that they shall not depart from me.* And this Promise we reckon provides, not only against final Apostacy but also against all presumptuous Sin, and known wilful, partial departures from God, whereby

Saints

Saints, if they were not wanting to themselves in this matter, would always be kept from these kinds of Sin, and their lives would be free from much of the transgression, that often times they are stained with; and blamelessness before the World, would be the daily Ornament, of their Profession of Religion. But that the promise of this Grace is not absolutely made to any, but to be obtained by all that lay claim to it, in the way of, not only a sincere taking hold of the Covenant, but of daily attendance on God in Covenant Duties, and particularly in prayer, and needy, believing dependance on him for this Covenanted Grace, is plain from sincere Believers, and Saints themselves, their falling into presumptuous Sin, when negligent in Duty, and secure, as *David*; and when Self-confident, and venturous on Temptation, as *Peter*.

Fifthly, The Covenant proves *Everlasting* to all Believers, who sincerely take hold of it; but this proceeds not from any thing peculiar to them in the tenor of the Covenant, which is not in it as contracted with others, their fellow Church-members, but from their peculiar Interest in Christ, to whom the promises of the Covenant in behalf of all Believers, are infallibly made sure; So as the Word of God to Christ,

Christ, with respect to them, cannot mis to take effect; and from their Union to Christ, which is indissoluble, and cannot fail to bring in them out of His Fulness, Grace, whereby they shall grow up, in due time, to a compleat maturity for Heaven, and the full Enjoyment of his purchase, and the promises of the Covenant. By this Grace it is, that Believers are kept from being perfidious in God's Covenant, the Sin whereby their fellow Covenanters, make the Covenant Void and Null; But the Contracted Blessings, and Grace of the Covenant, are the same to all within the Bond of the Covenant. The Faithful Covenanter obtains them, and the Everlasting Covenant, is his hope in view of Death, 2 Sam. 23. 5. But to the unfaithful all the promises fail, Psal. 81. 10. to the close

And that Believers, and Sincere Covenanters may not abuse their Special Interest in the blessings of the Covenant; they, as well as others are assured, that *if they forsake God, He will forsake them*; see that forecited place, 1 Chron. 28. 9. and 2 Chron. 15. 2. And they are never excepted, in the general Scripture warning against Apostacy, and all the promises of Heaven, and perfect Happiness, through the Scripture, are connected, *immediately*, with faithful-
ness

to the Death, enduring to the end, and per-
 sistance in Grace, which tho' they argue nothing,
 against the certain perseverance of the Saints,
 which is secured in their Union with Christ;
 the attainableness of Assurance, by feeling in
 themselves the Marks of an Interest in, and Union
 with Christ; yet they make it plain, that no-
 thing in the Covenant, as contracted with any,
 makes it more lasting with one, than another,
 but only Faithfulness on their part to the End:
 and hence the Apostle *Paul*, though he had the
 fullest assurance of Heaven, to encourage him
 to run his Christian Race, *1 Cor. 9. 26.* Yet that
 he might not abuse this, in looking for Heaven,
 but in the Terms of the Covenant, he runs, he
 says, *So I run, not as uncertainly: so fight I,*
as one that beateth the Air. And ver. 27.
I keep under my Body, lest by any means when
I have preached to others, I myself should be ac-
cursed. After all which, where is the in-
 consistency, betwixt the Doctrine advanced on
 the Entail of the Covenant, and the Covenants
 moving Everlasting, with the Believer. I have
 insisted at such length, and been so particular on
 this Head, because I find such a mistaken notion,
 of the nature, of the *everlastingness* of the Co-
 venant, so common; whereby they alledge, that
 there

there is in it such a Perpetuity, as certainly, and infallibly secures, the Salvation of all within the Covenant; and this *everlastingness* they build much upon these Texts already cited, which Texts and Contexts plainly shew, if attended to another meaning of the *everlastingness* of the Covenant. Now such would consider, First, That hereby they deny, that any of the *Israelites* were in Covenant with God, but Believers, and that the Covenant with the Children of *Israel* was the Covenant of Grace, except *that* with the Believers amongst them; and if they alledge it was only the Covenant of Grace that was made with the Believers. I would ask again, Were there two Covenants, one of a tenor differing from the other, administered to that People, the one containing Perpetuity in it self for Believers, the other not, who will be able to maintain such a thing as this? If it be alledged, it was the everlastingness of the Covenant in this sense, that was *David's* comfort at Death, 2 *Sam.* 23. 5. I deny it. It was *David's* Integrity, in keeping the Covenant through his Life, thereby he knew God would never break it with him; that comforted him in it as an *Everlasting* Covenant, tho' (no doubt) with a heavy Heart he owns, by two *althoughs* in that Text, that he

had

by partial breaches of that Covenant, missed
 such good both to himself, and his Family, that
 should have obtained, if he had kept it bet-
 ; which necessarily limits the *all* Salvation,
 and *all* Desire he comforts himself in, to *much*,
 and it is not an absolute *all*: And yet when ho-
 st Believers, give the ground of their hope in
 Death-bed, in *David's* words, the ground of
 their hope in the Covenant as *Everlasting*, is that
 ' they have Sinned, since they at such a time,
 and in such a place Covenanted, yet they have
 not wickedly departed from their God; or if
 they have wickedly departed, they have peni-
 tently returned to him, or are now doing so.
 and if any dying Man after a course of Sin, and
 yet impenitent, were rejoycing in the everlast-
 ingness of God's Covenant, and alledging that
 long ago it had been made with him; would we
 not essay to convince him of his want of ground,
 and comfort himself in that, because he had not a
 sincere, and faithful, observance of the Duties
 of the Covenant, through his Life, to prove that
 would be an *Everlasting* Covenant to him?
 By this notion they confound a Covenant-
 Estate, with an Estate of Grace, and makes
 these convertible terms, and allows us in the
 same Propriety of Speech to add the ordinary
 Epithet

Epithet of Grace, whereby we call it Saving
 (to intimat that by it a Person is now, so for
 as he has it, escaped out of his natural perishing
 Estate of Sin and Misery, into a State of Sa-
 vation) to the Covenant or Covenanted Estate
 and then we need not go the length of Grace
 and the Marks thereof, to seek our Evidence
 for Salvation, we will find them much nearer
 in a Covenanted Estate; and this will not fail
 to make both a much nearer, and broader way
 to Heaven than the Scriptures, and the Cove-
 nant of Grace have ever made. But to document
 that the Covenant of Grace has that in it self
 which secures Salvation to all in it, some cite
Jer. 31. 33, 34. where the Lord promises that
 all his covenanted people shall know him, from the
 least to the greatest, that He will put His Law
 into their Minds, and write them in their Hearts
 and that He will be merciful to their unrighte-
 ousness, and their Sins and Iniquities, He will
 remember no more. To this I answer, *Fir*
 This is so far from being an account of the Co-
 venant of Grace, as infallibly securing Salvation
 to all within it, that *ver.* 31. It is to be made
 with the House of *Israel*, and *Judah*, which
 takes in the whole Church, all whose Members
 none will alledge, were saved thereby. 2^{dly}

Tha

That Scripture contains a Promise, of a more ex-
 tensive, and effectual dispensation of the Cove-
 nant of Grace, to commence upon the return from
 the *Babylonish* Captivity; see *ver. 23* (as doth
 the like, *Jer. 32. 39, 40.* See there, *ver. 37.*
 which we have already spoke of at some length)
 And this Prophecy was yet to take a more full ac-
 complishment, in *New Testament* times, *Heb. 8.*
9, 10. All which kind of Promises, have either
 implicitly, or expressly, the condition mentioned,
Lev. 26. 37. For all these things will I be en-
quired of by the House of Israel, to do them for
them : And this enquiring points both to Pray-
 er, and all other Means of obtaining these Pro-
 mises; for want of which Condition, the most
 part of the *Jews* after the return from the *Ba-*
bylonish Captivity, fell short of this, and the like
 promises; and the most part of the Christian
 Church, under the *New Testament*, has hitherto
 been short of it; tho' these that understood
 their Time, and Special Season of Grace, and im-
 proved the same, obtained the Promises, and such
 yet obtain them: And tho' many do slight
 them still, yet they have taken more effect than
 the former Promises of the Covenant did; or the
 dispensation of the Covenant of Grace has been
 more extensive, and effectual, especially since the

New Testament time thereof, than ever before.

If it be alledged here, that this is the Ten-
of the Covenant of Grace, as made with Believers
only, who are all to be saved. I answer, First,
As none alledge this to be a New Covenant, of
the Substance of it, differing from that made with
Israel, when they came out of *Egypt*; so there
is no occasion for alledging that it differed from
that, as to the Party it was contracted with; as
as then there were many that brake it, (*1 Cor.*
ver. 32.) *Which my Covenant they brake:*
why may not some break this, which differs
not in Substance from that, and the same
event, hath still hitherto shewed, that the most
part of the Church has broken it. 2dly, The
alledgiance says, It was not the Covenant of
Grace, that was made with the Church of *Israel*
when they came out of the Land of *Egypt*; and
that the Dispensation of it began not to com-
mence among them, till the return of the Ca-
tivity. 3dly, If this be the only account of the
Covenant, made with Believers, which hath
perpetuity in it self, in opposition to the Cov-
enant made with *Israel*, when they came out
of *Egypt*, which was a Covenant that might
be broken, and was broken by the most of the
Then (to allow the maintainers of this Schem

before the Covenant, their own way of thinking in this matter) I ask them, what became of Believers during the time of the Dispensation of that Covenant, which might be broken; and wanted this self perpetuating tenor ? After all, some make it a great matter, that by the Doctrine of the Entail, a Person may be within the Covenant when young, and by breaking the Entail when come to years of Discretion, may be cast out of it : By what has been said, this appears most Scriptural, and the Doctrine of a Self-perpetuity, or an Essential *Everlastingness*, in the nature of the Covenant, appears most antisciptural, and full of unaccountable absurdities.

Object. Sixth. The Doctrine of the Entail as above advanced, makes the Covenant, not well ordered, in all things; for according to it, the Childrens continuing in the Covenant, depends upon the Parents their diligence, in Covenant-dues, upon their disposing them in Marriage, and their own fanciful Inclinations in chusing their Wives, or Husbands; and here some triumph over this Doctrine, and say, Shall the Sins and Neglects of Parents, make their Childrens Interest in the Covenant of no effect ? Can unbecoming Marriages disannul the Covenant ? Can the Covenant be established upon such slippery founda-

tions, and yet be well ordered in all things? To this I answer, *First*, This Doctrine makes not the Childrens Claim in the Covenant, and Blessing thereof to depend on the Parents only; for though they can deliberately Act for themselves, the Covenanted Estate stands firm; and if then they consider, and improve their Covenant-claim, it continues still; but if they neglect this, it fails through their own Fault, into which their Parents negligence, and (it may be) an unsuitable disposing of them in Marriage, may have led them. *2dly*, When unsuitable Marriage turned the Heart of *Solomon* so much away from the Lord, as the melancholly History of *1 Kings* *II. 1*, to *9*. shews us, tho' before this he had special manifestations of God, and a great stock of Grace; why may not an unexperienced Youth, that never had one special Manifestation of God, by the influence of an unsuitable Marriage, fall in with the sinful courses of the Party he, or she is Married to, and cast off all regard, to the holy practices of their Parents, whom now they have left? And so, *utterly forsake the Lord, and break through the Limitations of the Entail of the Covenant.* *3dly*, Why may not a Saint, by an unsuitable Marriage, spoil the Entail, to his, or her, Children of the Marriage

Marriage? May not such a Marriage turn him, or her, themselves so far away from the Lord, as nothing but deep Repentance can recover them, as in the forecited case of *Solomon*, and of what influence to the Children, may not the united sinful Example of both the Parents be? And perhaps it may be of that influence, that the sight of their Parents repentance may not bring them off the courses, their former sinful example led them into; yea, tho' the believing and holy Party, thus married, should not fall in with the sinful courses of the other, but live a most exemplary holy life, yet is it not natural for Children, to follow, rather the evil example of the unholy, than the good example of the holy Parent? From all which, together with what was advanced before, in answering the *First Objection*, it appears plain, that the Godly Parents may spoil the Entail to their Children, by disposing them unsuitably in Marriage; and Godly Persons may spoil the Entail to their Seed, by unsuitable disposal of themselves this way. And cannot the Covenant of Grace be well ordered in all things, unless it allow such Marriages, and their unchristian consequents, at least so far as one of them shall make it void, either to Parents, or Children? Shall not the Covenant be

well ordered, unless it secure the Salvation of a
 within the bond of it, whether they live by the
 Rule of their own Inclinations, or the Rule
 of the Covenant? *David* himself, had no such
 thought of the Covenant in that Text, 2 Sam
 23. 5. where he asserts it well ordered in all
 things; for there he owns, by his own fault
 there was much of the Salvation of the Cove
 nant lost, in his Family, and likely more to be
 lost; *Altho' my House be not so with God*
 And again, *Altho' he make it not to grow*. And
 indeed his Sins were such, that if he had not
 known that God had recovered him by Repen
 tance, he had not had confidence to lay claim
 to the Covenant, and comfort himself therein
Everlasting; and tho' by Repentance he knew
 he is recovered, and the Covenant is *Everlasting*
 with him, yet severals of his House smart, and
 are like to smart after him, at least occasionally
 through his Sin, and it's but to a part of them
 that, together with him, the Covenant is, and
 will be *Everlasting*, and sure; and the thought
 of this kept him short of much joy in the Cove
 nant, that otherwise he would have had, as the
 two heavy, and melancholly *althoughts*, docu
 ment. After all, as I hinted in answer to the
 last *Objection*, Doctrine of this kind concerning

the Covenant, so Antiscriptural, and which so
 much Precious Holy Scripture, is inconsiderately
 used to maintain, makes an easie, and broad
 way to Heaven; The fanciful Christian may
 marry any Woman, be what she will for her
 manners, and be her Parents what they will
 for Religion, if her Beauty be a Bait to his Eye.
 The Covenant is not built upon such a sandy
 foundation as to fail for that; so saith this Do-
 ctrine; but let us hear what God saith, when
 this is the case, Gen. 6. 3. *My Spirit shall not*
always strive with Man, for that he also is
flesh. And if a Christian may be easie as to his
 fancy in Marrying for Beauty, why may not
 another indulge his Worldly Temper, and
 marry with all his Views on the World, and a
 third Marry only with regard to his Honour?
 Will not the Covenant bear as much, of Marriage
 these, and the like instances, as in the first?
 But what saith the Spirit of God of these
 that love the World, and seek honour of
 men, and not of God? See 1 John 2. 15. *If any*
man love the World, the love of the Father is
not in him. And John 5. 44. *How can ye be-*
lieve, who receive honour one of another, and
seek not the honour that cometh from God only?
 And if the Covenant can bear so much in the

matter of Marriage, what is to weaken it, in case
 of a Covenanted Person's gratifying his Inclina-
 tions, in others things too? And indeed some
 go so far here, as to say, the Lord has promised
 no more to remember the Sins of his Covenanted
 People, that so Iniquity, may not cast them out
 of his Covenant. To which I answer, *First*
 It is indeed a Scripture Promise that is here cited
 and to be found, *Jer. 31. 34.* and *Heb. 8. 12.*
 But the end of it alledged, that so Iniquity may
 not cast them out of the Covenant, seems not to
 be the view of the Promise, in the Text; but
 it comes rather in, as shewing the spring of
 the kindness of God in the Context; In order
 to which, and as an introduction of it, he would
 forgive their Iniquity, and remember their Sins
 no more; and so the Text speaks of by past Sins
 to make way for the New Covenant promised
 to them, not of Sin and Iniquity to come, which
 should not nullifie it. *2dly*, If any will carry
 this promise to Sins to come, they are obliged
 to restrict it to Sins of Infirmitie, that cannot
 break a Covenant of Grace; or else to under-
 stand the Promise of Pardon to include, or pro-
 vide Repentance on their Part, with neither
 which do they guard their expression; and
 by all (tho' I believe beyond their design, and
 without

without thought) they sadly give a handle to
 ofane Christians, to abuse the Covenant of
 grace, as an Act of Toleration, or a Law of
 liberty to Sin.

Seventh Object. This Doctrine seems to favour
 a connection, betwixt Moral Seriousness, in
 Unregenerate Man, and his obtaining Saving
 grace. In answer to this, to set this matter in
 the clearer light, let us consider, *First*, The Na-
 ture, or Constitution of an Unrenewed Man.
2dly, The Right Notion of Moral Seriousness,
 and desiring Grace. *3dly*, How far this Man, is
 capable of Seriousness of this sort.

For the *First*, In short, the corruption of nature,
 in an Unrenewed Man, *mainly* appears in carrying
 the Thought from fixing upon, pondering,
 and weighing the Evidence, the Goodness, and
 the Necessity, of believing, and obeying reveal-
 ed Truth. Hence, want of Consideration is
 assigned by God as the immediate spring, and
 cause of all the Ignorance, and Folly, both men-
 tal and practical, whereby the *Israelites* were
 brought so many heavy, and sore Judgements
 upon themselves; and against this Sin, they are in
 the most pathetick way warned, Deut. 32. 29.
that they were wise, that they understood this,
that they would consider their Latter-end. And
 this

this is assigned as the reason, why God's Covenant People, are short of the knowledge of the Mens Oxen, and Asses, Isa. 1. 3. *My People do not consider*: Hence also, God in the exercise of His Goodness, toward this sinful People, before the threatned Captivity came, adds to the Verbal a Symbolical Prophecy of it, in the Prophet's removing from his House, and all to bring them to *Consideration*, Ezek 12. 3. And the Day of Adversity is calculated for this very purpose, to bring Men to *Consideration*. Hence People in Adversity, are called to this, as the Duty of the Day, Eccles. 7. 14. *In the Day of Adversity consider*. And the Connection between *this Consideration*, and Religion, is so plain, that so soon as the Prodigal came to himself, and considered his case, he presently returned to his Father, Luke 15. 22. And so soon as David thought on his ways, he turned his Feet to God's Testimonies, Psal. 119. 59.

For the *Second Thing*, *First*, If by Moral Seriousness, be understood such Seriousness as God requires, in asking and seeking after Grace, Then no doubt it is connected with obtaining the same; for it's the asking, seeking, and knocking, to which Christ has connected, receiving, finding, and opening, *Matth. 7. 7*, to

And

and with which he has connected the Gift of the Holy Spirit, who is the Spirit of Grace.

Secondly, If by Moral Seriousness in Prayer, and Use of Means for Grace, be understood such a desire, as usually Men have for their Daily-bread, the necessities, and conveniencies of Life, which they prosecute in a diligent attendance, in a lawful calling. Then, I say, their obtaining Grace, and Glory both, is without doubt connected with this; for it's the very seeking of the Kingdom of God, that Christ recommends, *Matth. 6. 33.* to his Disciples, in opposition to that seeking of worldly things, that is with the *Gentiles* : In both these views it's plain, Moral Seriousness, is nothing else but Sincerity and Truth.

For the *Third* Thing, *First*, No doubt a Man wholly under the Power, and absolute Dominion of Sin, and Corruption of Nature, cannot of himself, be thus serious, in the desire and pursuit of Grace; for his love to his Sins, as so many Idols, keeps his Heart, and shuts out all thoughts, that tend to part him from them. *2dly*, Where Sinners are under the Means of Grace, the Spirit of Grace, so far concurs with the Means, as Sinners cannot miss to be converted, Regenerated, and delivered from the Dominion

Dominion of Sin, and the Corruption of the Nature, unless they resist his influences. Hence we hear of the *Spirits striving with Man*, even in the Old World, till the Lord was provoked to leave them to themselves, *Gen. 6. 3.* Of the *Israelites rebelling against, and vexing his Holy Spirit, before he became their Enemy*, *Isa. 63. 10.* and *1 Thess. 5. 19.* Christians are warned not to *quench the Spirit.*

Thirdly, In resistance of their own Conscience, Sinners act a most unreasonable part, yet so unreasonable, that it's unaccountable at the bar of common sense it self, many times: when their own wickedness corrects them, in its native consequents, that trouble their Houses themselves, and their Flesh; and yet after many smartings, by Sin this way, they seek it yet again, and go on in the practice thereof; yea, even when Persons of Sobriety, want Regeneration, they act a most unreasonable part, in their living at ease in the want of it; for is not the insufficiency of a sober life, and the absolute need of Regeneration, in order to Salvation, inculcated upon them; so that if they were not supinely negligent, inadvertent, and inconsiderate in the most momentuous concerns, they would want this Grace.

Fourthly

Fourthly, From all this it appears, that none under the Means of Grace, miss the same, without their own voluntary, and obstinate refusal of it: And therefore it's only to be lodged at unbelievers own Door, that they miss Eternal life; for it's, because *they will not come to Christ* for it, John 3. 40. *They would not hearken to His Voice, they would have none of Him*, Psal. 11. All their impotency to desire Grace, and pursue suitably after it, in the use of all means, lies in their unwillingness to mind, and taken up about this matter. Hence Conversion is the removing the backwardness of the heart, to consider the Truths of the Gospel, Acts 16. 14. *The Lord opened the Heart of Lydia, that she attended unto the things which were spoken of Paul*.

Fifthly, They are in the Case of the Man, with the Withered Hand, *Matth. 12. 13*. Christ His Word, bids them *turn at His reproof*; and because they cannot do this of themselves, He directs them to look to Him, and promises to *pour His Spirit upon them, and make known His words unto them*, Prov. 1. 23. He invites *backsliding Children to turn*, and promises to *heal their backslidings*, Jer. 3. 22. He bids Sinners, *make to themselves a New Heart*, Ezek. 18. 31.

And

And he promiseth *to give them a New Heart* Ezek. 36. 26. In all which they can still do much, as the Man with the Withered Hand could do toward stretching it out; and that *nothing of themselves*; but *all that He commands, by His own Assistance and Grace*. And Man whatsoever is able by Christ's Power, to do whatever Christ bids him, and with his Eye on Christ for strength, when he finds he has none of his own, he will find himself able to do all things, commanded to him by the Lord. And the Promises of Regeneration that are in the Covenant, are excellent encouragements, to Covenanted Persons, to plead and expect Grace to help them in this need. And to bring this to the Case of Believers Children, tho' they themselves have but the Withered Hand, to stretch forth for Grace; yet their Believing Parents have a living and fresh hand, to stretch forth and to take hold of the Promises of Grace, to their Children; and to introduce the accomplishment of the same, to them, which will both enliven their Hearts, and strengthen their Hands to act for themselves in this matter.

After all, they know nothing of themselves that reckon they can without Christ do anything: But they know as little of Christ, that
reckon

reckon He cannot enable them to do all things,
 however far above their own power : And there-
 fore no Man called by Christ, to Repent, Be-
 lieve, seek the Kingdom of God, and the like;
 upon the encouragement of His Assistance and
 Grace, should discourage himself from attempt-
 ing these Duties, because of Self-insufficiency,
 but reckon in the Lord he shall be able to do
 them all; and so *in Faith essay them*, and they
 shall be as able for them, as the Man who stretch-
 ed out his Withered Hand. And as there are
 abuses on this head, on the one hand, by these
 that attribute much to the power of corrupt Na-
 ture, without Grace; So there are abuses on
 the other hand, by these that dispute Christ's
 commands, for want of power to obey, and be-
 cause they bid ask assistance, alledge they cannot ask,
 and so on, without end; and torture their own
 minds, with desponding and despairing thoughts;
 never having Religion, or Grace; whereas,
 they ought in a sense of their own insufficiency,
 without delay, with their Eye and Dependence
 on Christ, to fall in with the first proposed Duty.
 And I would ask such, if the Man with the
 Withered Hand, had objected his impotency, and
 refused to essay it, had he done well? Why
 then, do they so, and in case of such an Objection,
 if

if Christ had bid him depend on Him for Ability, he had answered, I cannot do that either; would this have been right? Why then are they so foolish? And if he had continued endlessly to dispute this way, do they think his Hand had been cured at all? And why then stand such in the way of their own Spiritual Cures, and the Comfort of them, by arguings of this kind? If they are sensible they want Grace, let them accept of Christ's call and offer, ask and seek it in all appointed Means, in Faith of being both helped to do it aright, and of obtaining it, and they shall have it; and let the Child of the Believer do this in Faith of the Promises he has claim in by the Entail. This Doctrine is so far from the *Arminian Scheme*, which attributes great power to Sinners, for their own Conversion, that it ascribes the whole power in this matter to God and is no more, than the Famous and Worth Mr. *Gutbrie* (who was as far from *Arminianism* as any Man) teaches in his *Trial of a Saving Interest*: See page 149. and 50. of the first impression of that Book, where directing the Sinner what to do, who objects he cannot believe on Christ; *He obtests him in the Lord's Name to lay to Heart the Commandments, and Promises and to meditate upon them, and that blessed blessing*

of the New Covenant; and Pray unto God
 for them as he can, (for God will be enquired
 to do these things, Ezek. 36. 37.) and to lay
 a cold Heart, to that device of God, expressed
 in the Scriptures; and unto Christ Jesus, who
 given for a Covenant to the People, and look
 unto Him for Life, and Quickning, and essay to
 take that way of Life, and Salvation in the
 way God doth offer it, and to close with, and
 rest on Christ, for it, as if all were in his power;
 looking to him, for the thing, as knowing
 that it must come from him, and assures this
 person, if he do so, He who meets them that re-
 member him in his ways, Isa. 64. 5. will not be
 wanting on his part, &c.

If it be said here, according to this Scheme,
 Moral Seriousness in the Quest of Grace, is
 necessary; and it seems neither propriety of Speech,
 nor seems there to be an agreeableness in the
 saying, that Grace is introduced into the Heart
 by Grace. I answer, The first Grace, is only
 much Life, in the Soul of a Man dead in Sin,
 to know, and feel that he is dead, and to find
 himself (as it were) bound, in Grave-clothes;
 the native result of which is, to desire to be
 quickened, to have bands loosed, and to cry,
 what shall I do to be saved? And being directed

to Duty, he finds no sufficiency for so much a good thought, that he cannot repent, and turn to God, nor flee to Christ, or do any thing requisite in order to Salvation; and when this is the case, is there not abundance of room left to Prayers for Grace, and for the most earnest quest of it, in all means appointed for obtaining the same? And is it not most proper Speech that the first Grace in Conversion, makes a Man a Supplicant for Grace? Hence when *Paul* Converted, the first Evidence thereof is, *Behold he Prayeth*, Acts 9. 11. And a Penitent People are led back to God with Weeping and Supplications, *Jer.* 31. 9. And the Lord takes notice of such afar off with pleasure, *Zeph.* 3. 10. *From Ethiopia, my Supplicants.* And, *Jer.* 31. 10. when the Blessing on the Rod had reached *Abraham's* Heart, with a sense of Sin, and his need of Repentance, and desire after it, he finds nothing but a hard Heart, that he cannot soften and melt down unto suitable exercises thereof and this leads him to God, whom he addresses as his God, and therefore pleads the Covenant promise, of the New and Penitent Heart, which so soon as he does, his God hears him, does this for him, and then presently, the Waters of Repentance flow again in his Soul, ver. 19. *When*

was turned, I repented, I smote upon my Thigh,
 was ashamed, y^ea, even confounded, because I
 did bear the reproach of my youth. From all
 which, it plainly appears, that the first Grace
 only sense of the want of Grace, from which
 springs up desires, and all due endeavours after
 grace; in the way of which desires and endea-
 vours, it is brought in abundantly, into the Soul,
 and therefore there is no disagreeableness in the
 thing, nor impropriety in the Speech, when
 grace is directed to, as attainable, by a sincere,
 renewed, and gracious Enquiry after it.

Eighth Object. This Doctrine upon the En-
 til, distinguisheth a Covenanted Estate, from a
 State of Grace and Salvation; whereas, they are
both one, and reciprocal. I answer, It's true, the
 believer's Covenanted Estate is a State of Salva-
 tion: But it is not so *as such*, but by virtue of
 that Saving Grace, whereby he has been sincere,
 taking hold of the Covenant, and will be kept
 from violating the same, and so the Covenant
 will prove everlasting with him. But the same
 Covenant, made with many other his *fellow*
Church-members, fails to be saving to them, for
 want of that Grace, that makes it so to him;
 and this is so plain in Scripture, that a People
 whom the Lord had named *Ammi*, for a Cove-

nanted Estate (which they were in when young by virtue of the Entail) have their name turned to *Lo-ammi*, for Covenant breaking, when grown up, *Hosea* 1.9. Whence it appears, that a Covenanted Estate, and an Estate of Grace and Salvation, are not *reciprocal terms*, or the *same thing*; and that the contrary opinion is much received, is a vulgar mistake; and not without danger, as was hinted already in this Discourse.

Ninth Object. The Covenant with *Abraham* only entailed Church-priviledges on his Posterity; and no more as yet doth that with Believers entail on their Seed. I answer, The Covenant with *Abraham*, gave his Seed a Relation to God as their God, Husband, and Father, and therefore a Claim upon his Grace, promised in the Covenant; whereby, he had come into these Relations with them, which Claim we find some of them plead successfully, *Jer.* 31. 18, 19, 20. And is this no more than access to Church-priviledges? Is it not a Claim upon Grace, and Salvation, that if duely pled, and improven, cannot miss to produce it? And is it not a Claim on the Blessing, upon Church-priviledges, and Means of Grace, in order to their being made effectual, for their Grace and Salvation?

Tenth Object. The Doctrine here advanced on the Entail, seems to favour of Grace, coming by Generation. I answer, It's true, *Grace is not produced by Generation.* But it's as true, that *Believers Children have a Birth-right Claim* to the Promises of Grace, improveable both by their Parents, and themselves, for their obtaining Grace, as has been already shewed.

Eleventh Object. This Doctrine tends to give loose reins to ill disposed Children, of good Parents to live as they list, seeing when Parents are in all Duty, for their Children's Salvation, they are allowed to hope to the end, for the success of their endeavours. To this I answer, *First,* The ill disposed Son of a good Father, has no ground to indulge himself in Sin from this; for whatever be between God and the Parent, with respect to him; thus the terms of God's Grace to him runs, 1 Chron. 28. 9. *If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*

Secondly, How shall any ill disposed Child know, that his Parents have done all Duty, in order to his Salvation, seeing the Faith, whereof the acceptable performance, of all the Duty is, is an invisible Grace, that none can perceive, but they who have it, and know the

actings of their own Hearts?

Thirdly, Tho' he should be sure they have done all Duty for him, yet he is to know, that when their Duty for him, has the desired effect, he will be brought to Repentance for all his Sins; and therefore Reason must teach him, to argue he had better repent soon as late, when his Sins are fewer, than when they will be greatly multiplied, when they are less, and more ordinary, than when they are greater, and of a more flagitious nature; and when now his Heart is more tender than afterward it will be, when hardened by a long course of the greatest Impieties.

Fourthly, If he abuse this Priviledge, this Doctrine shews him, that God who has a Parental-charge of him, will bring him under the Rod; and if lesser Rods bring him not to Wisdom, he will use greater, till he heat a Furnace for him, *Jer. 9. 7.* and put him in the fiery pains of Hell, *Psal. 116. 3.* And shall we think any in their right mind, will venture on all this? Surely none, but these who will venture on Hell it self: But if any shall be so mad, as to venture on all this, his wickedness shall so correct him, and his backslidings reprove him *Jer. 2. 19.* that he shall warn others, not to be so mad as he has been; saying, *How have I*
bated

bated Instruction, and my Heart despised Re-
proof? And have not obeyed the Voice of my
Teachers, nor enclined mine Ear to them that In-
structed me? I was almost in all evil, in the midst
of the Congregation and Assembly, Prov. 5. 12,
13, 14.

Fifthly, This Doctrine shows such, if they
live and die in Sin, they must go to Hell for
ever; and that their Hell will be the hotter to
them, that they shall see their Parents, in the
Kingdom of Heaven, and they themselves cast
out, Luke 13. 28.

Sixthly, The native tendency of this Doctrine,
is to engage the Children of Godly Parents to
Religion, and bring them off from a course of
Sin, if before they considered it, they have been
involved therein; and to this I have seen it se-
veral times blessed, but to the other, I never
new it abused.

Twelfthly, Some serious Parents may say, they
cannot make any Use of this Doctrine, either
for a Believing Use of Means, for the Salvation
of their living Children, nor for their Comfort
in the certain Salvation of their dead Infants;
because they doubt their own gracious Estate.
For the help of such, *First*, Let them know,
that the best Mark of a State of Grace, is the

Acts, and Habitual Exercise of Grace, and if they can say, their greatest tolook in the World is Grace and Salvation to themselves, and theirs, and that this is the thing they are habitually pursuing after in the Use of all appointed Means; this is the Exercise of Grace, and the Character of the Believer, 2 Cor. 4. 18. and a sure mark of their being in a State of Grace; but for further help to such, we shall add a Discourse on Self-examination by it self afterwards. But, in regard the doctrine of the Entail, founds the certain salvation of Believers Seed, who die before years of Discretion: It is objected against this part of it.

Object. 1. The Entail is not saving, therefore what can be concluded therefrom, as to the certain Salvation of Believers Children, who die in Infancy. To this I answer, *First*, To call either the Covenant, or Entail, or Claims to either saving, is an impropriety of Speech, and very dangerous as was shewed already: *Saving* being the proper Epithet only of *Grace*. But, *Secondly*, Tho' the Entail, do not infallibly secure Salvation to all Believers seed, because many of them break the Limitations of it, yet it cannot but secure the same to them, who cannot break the same; and it's already shown that Infants cannot break them.

Object.

Object. 2. The guilt of *Adam's* first Sin is imputed to Infants, and therefore they have Pains, Sickness and Death inflicted on them; and therefore Eternal Punishment of the same, may, as consistently with the Justice and Holiness of God, be inflicted on them. To this I answer, *1st*, The Question here is not what God might in justice do to Infants for Original sin: But if the remedy of Original sin, and that as to both parts, *viz.* Guilt, and Corruption of Nature, and of all their Actual sins of Ignorance, before years of Discretion, be not in the Covenant of Grace, and if that remedy can consistently with the Truth of God, miss to be applied to any that are within the bond of the Covenant, and cannot cast themselves out of it, which is the case with respect to Believers Children that die in infancy. *2dly*, As to the Inference of Eternal Punishment, from Temporal Affliction and Death, I hope the objectors do not reckon all sufferings that sin hath brought into the World, strictly Legal Punishments. The Afflictions and Death of Believers are all *New Covenant Privilege and Privilege*, 1 Cor. 3. 21, 22. And are not the Afflictions of their Seed, equally in Covenant with themselves, such also? And would any thinking Man argue from a Believers Affliction

on

on and Death, his liableness to and danger of Hell? Why then should any alledge their Childrens liableness to Hell, from that which argues not against themselves in this matter?

Object. 3. There is in Scripture, mention of the Election of some of Believers Children, and the Preterition of others of them; and this is declared concerning *Jacob* and *Esau*, when they were Infants. To this I answer, Seeing it is not declared concerning any that died in Infancy it hits not the case, and saith nothing against the certain Salvation of these that die, whilst the New Covenant State continues firm, and inviolate, yea, inviolable.

After all, what kind of Contract, can any apprehend the Covenant of Grace, with Believers and their Seed to be, if it secure not the certain Salvation of their Children, who die in Infancy before they can break the Covenant? Will there be found any Contract like it, amongst Honest Men? Does any Just Man keep back from his Neighbours Heirs, what he had contracted to *him*, and *them*, when neither *he*, nor *they*, have forfeited the Claim, to the Contract? And has not God in the Covenant of Grace, contracted all the Blessings of Christ's Purchase to Believers, and their Seed, and ratified the deed of contract

contract to the seed, as well as to themselves? Has
 e not allowed them the Seal of the Covenant?
 and since neither the Believer, nor his dying
 infant violates the Condition of the Covenant,
 's highly unaccountable, and an Argument
 of great weakness, and want of knowledge in
 his matter, when any Believer doubts the Sal-
 vation of his child, or children that die in Infancy.

Having now gone through what Objections I
 meet with against the Doctrine of the Entail, as
 before laid down; for further confirmation of
 , I shall aduce testimonies to it, from one who
 both much oppose it in a late Book. And here,

First, The foresaid Author for whom I have
 great regard, speaking of Parents Duties toward
 their Children, says in plain terms, *These Du-
 ties are of that kind, that if conscientiously per-
 formed, cannot be but of the greatest advantage,
 both to Church and State; for if Parents acted
 their Parts, what pleasant Plants should we see
 grow up in all Corners of our Land? what du-
 tiful Subjects should we observe? what just de-
 corable and edifying Neighbours should we behold?
 and what Holy Members of the Church, should
 daily be presented to our view?* And again, He
 encourages Parents, to bring their Children to
 God, and his well ordered Covenant, because

as He has promised to be a God to them, so to their Seed after them. And again says, *With what Joy may Parents bring their Children hither, seeing it's to a Saviour, who in the Days of his flesh took such in his Arms, and blessed them; and now when he is in Heaven, will not, and does not reject them.* Now if as much be not said here, as in the Doctrine rejected; let the Reader compare both, and then judge.

Secondly, God's care to have his People certain of Eternal Happiness being asserted, as if this were too little, it is added, *How doth he also provide for the Eternal Happiness of their little ones, in that as he promises to be their God, so to be the God of their Seed after them; and by his Oath, his Spirit, and Sacraments, graciously sealeth and ratifieth the same to them, so that they may have good hope through Grace, as to the Salvation of their Children.* Now this good hope through Grace, is one of the Scripture ways of expressing the firmest assurance, 2 *Thess.* 2. 16. And therefore the whole of the preceeding Doctrine of the Entail, is here, and that in the *biggest pitch* wherein it can be expressed. It's true, all is darkned with a subjoyned Sentence, yet still in the most submissive and holy manner, adoring and stooping to Divine Sovereignty.

ereignty; which sentence, if I shew either to
 be understood consistently with the certainty of
 their Salvation, or else, wherein it darkens this
 to be quite wrong: Then it will appear, that
 so far as he says right here, he says no less than
 do. In examination then of this Sentence, *First*,
 heartily joyn in this, That Parents are to main-
 tain their good hope, both with respect to them-
 selves, and theirs, in a holy manner, adding to
 their own *Faith, Vertue, &c.* 2 *Pet.* 1. 5. that
 they may strengthen the Evidences of their
 Calling and Election, *ver.* 10. and with respect
 to their Children following all Scripture directi-
 ons, anent their education in order to the effica-
 cy of the Entail, of the Covenant for their Sal-
 vation; but that this should be, 2^{dly}, In the most
submissive manner. Here I must ask, *First*, Who
 hath required *Submission*, at any Man's Hand,
 in the Matter of his Salvation? 2^{dly}, If Pa-
 rents are not required, to be *submissive* in the
 matter of their own Salvation, who hath re-
 quired their *Submission*, in that of their Chil-
 dren's Salvation? Are they to be more easie a-
 bout their Children's Souls, than their own?
 3^{dly}, When all that can be desired, is so well
 secured, (as is above owned) where is room
 left for *Submission*, in the matter of the Chil-
 dren's

dren's Grace and Salvation? *Submission* can have no place, but where something desired is denied; but where the Conditions are performed by the Parent (on which the Salvation and Eternal Happiness of the Children is secured to him;). The Children's Eternal Happiness cannot be denied, and the Parent may have good hope of it through Grace; and therefore to entertain a thought to the contrary, (to make way for *Submission*) is to *jealouse* God's Faithfulness, and *impeach* his Truth.

Again, I joyn with the foresaid sentence, that Parents should entertain and maintain their good hopes, or assurance of Salvation, both with respect to themselves, and their Children, in much adoration of Divine *Sovereignty*: But here the Divine *Sovereignty* is to be viewed, and apprehended, in condescending to save sinners by Christ; in God's setting his love on *them*, and *theirs*; in establishing the sure Mercies of David, in a *Covenant Transaction* with *them*, and *their seed* after them, and the like: In which things the glory of divine *Sovereignty* is more displayed, than in any thing else whatsoever; But we are not to look for steps of *Sovereignty*, in things promised, and secured to us, by *Covenant Transaction*: These are all the province of divine Truth

Truth, not of *Sovereignty*. Hence the divine
 mercy, *sovereignly* settled on *Abraham* and his
 seed, is called *Truth* to *Jacob*, *Micah* 7. and last.
 By all which it appears, nothing can come from
 God, to give occasion either of *Submission*, or
 stooping to his *Sovereignty*, relative to the sub-
 stance of what is secured to Believers, or their
 children, in the Covenant of Grace; and there-
 fore the Parents good hope through Grace, or
 their assurance, is not to be in the least darkned;
 by this subjoyned sentence. Yet

Again, I own; after Eternal Happiness, and
 Grace in order thereto, is secured by the Cove-
 nant to Believers, and their seed; the *several*
ways of bringing the same about, are left unde-
 termined in the Covenant; such as the time when
 their Children shall be Converted, the *measure*
wherein (at, and after their Conversion, till
 death) they shall obtain Grace, by *what means*
 they shall be regenerated, and what *evidences*
 of Grace shall appear with them, to their Pa-
 rent's *observation*, and what shall be the *circum-*
stances of their lot, by the way to Heaven.
 With respect to *these* the Believing Parent may,
 though, never so faithfully performing his duty,
 have matter of *Submission* to God's Will, and of
 worshipful stooping to his divine *Sovereignty*;
 But

But this hinders him not in the way of h^{is} duty to maintain his good hope through Grace, with respect to the substantials of his Children's Salvation, *to the end*: And so even this bereaves not the Believer, nor removes the ground of his good hope, allowed him in the Discourse which he concludes by this Sentence: And therefore here my Doctrine on the Entail must be found to be as much owned as by my self, or else the subjoyne Sentence must be taken in an unsound sense.

Again, *Thirdly*, It is granted, that Baptism *is a Seal of GOD's Covenant to the Party baptized*. Now when that Party is the Infant Child of a Believer, that cannot act for it self, and the Promises of the Covenant are deposited into the Parents hand to be pled for the Child, (as is already shown) and means are proposed to the Parent, in the faithful use of which, God allows him to expect the accomplishment of these Promises (as also is shown already.) If that believing Parent act his Part for that Child, how can any Man think the Promises can fail? Therefore I reckon here again, he joyns with me. It's added, *The Promises are accomplished to all these to whom the Grace of the Covenant belongs, according to the Sovereign Will and Eternal Counsel of God*: But this

will

will not invalidate the grounds of the Parents Faith, laid down before: For, *First*, The *Sovereign* Will of God, cited out of Confession of Faith, Chap. 28. Par. 6. is to be considered, as exerted in *establisbing the Eternal Decrees*, not as *regulating the accomplishment of Covenant-promises*, as is already shown. *2dly*, God executes all his *Sovereign Decrees*, so as there is no interfering between them, and the *Promises of his Word*; nor is there any obstruction of the accomplishment of any Promise, laid in the way of any Person, that has, and duly pleads his claim thereto, to hinder or weaken his expectation of the same. And in the Case in hand, the Covenant, and Promises thereof, are sealed to believers Children, and deposited in the Parents hand to plead: The *believing* and *dutiful* Parent therefore may draw encouragement from the *Decrees*, as was shown already; but has no ground to fear, that these shall straiten him, as to the dispensation of Grace, either to *himself*, or *his*, if he be not straitned in his own Bowels. May not then the believing Parent, rather *encouraged*, than *discouraged* from the *Decrees*, pray in this case for his Child, in *Faith*, that God would Circumcise his Child's Heart, and pour his Spirit upon him, according to his Co-

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venant-promises, already cited? And in educating his Children for God, whither by Instruction or Correction; may he not pray in Faith, for the success of his endeavours these ways, according to the several Promises thereof, connected with the directions to these means; which Promises are also cited already? And in case of their backwardness to Religion, may they not pray *Turn thou them, and they shall be turned, for thou art the Lord their God?* And continuing at their Duty, may they not expect success *to the end*, tho' they should in God's *Sovereignty*, as to *Time, Measure, Means, and Evidences of Grace* in their Children, be obliged against *Hope* to believe in *Hope*? And this in stead of being *Presumption*, (which God hates and rejects) the highest and noblest exercise of *these Graces* which he signally approves of and commends *Rom. 4. 18.*

Again, *Fourthly*, I reckon he joyns with me as to the Certainty of the Salvation of Believing Children, who Die in Infancy, when he allows the Parent of the dying Child *with gladness of Heart to reflect, that the Child had God's own Seal of the Promise, and with great satisfaction to plead the Tenor of the Covenant of Grace and Seal thereof in favours of the Infant,* and

*with holy confidence to wrestle for the Child, and
 with serenity of mind to hope the best.* Now
 when this Child is not capable of violating the
 Covenant of Grace, as hath been already shown;
 what more full evidences can be given, of the
 certainty of the Salvation thereof, *when dead,*
 than these condescended on? And that (*after
 all he owns*) he should still reckon the disposal
 of this Child a secret, is to me a strange matter.
 I cannot miss to notice, that this seems to me to
 homologate the Nonsubscribing Humor of many
 of this age, who can own nothing for matter
 of Faith, but that which in express words is
 contained in the Scripture, tho' it should be eli-
 cited from Scripture by never so *plain, native,*
 and *unstrained* deductions and consequences. If
 it be enquired here, can I say, All the Children
 of Believers who die in Infancy, were Elected
 from Eternity to Salvation? I answer, Yes, and
 that with all freedom: For as *Events* in all
 cases declare the *Decrees*; so here the child *with-*
in the bond of the Covenant of Grace, dying be-
 fore it can Nullify and make Void *that Cove-*
nant, cannot miss Salvation; and therefore this
 Child's Election *shines* in this *Event,* as the Sun
 at midday. If you ask, how they are *Sancti-*
fied, and made meet for Heaven? I answer, I

know not how the Spirit works with them, but I know that the Faithful God performs the Promise of Circumcising their Heart, and pouring his Spirit upon them in his own way, whereby they are made meet for the Inheritance of the Saints in light.

Upon the whole, I reckon, I may say of this Doctrine, it consisting of so many of God's sayings, and these so plain, that it is as ancient as the Holy Scriptures, and as clear as any Doctrine in the Bible, he that can receive it, let him receive it; All that have received it, have found it *true*, and *good*; they that cannot receive it, cannot know the *sweetness* and *profit* of it, and are at an *unspeakable* loss: The goodness of it is enough, to *allure* all without *prejudice*, to consider it carefully; which if any Man of an *ordinary judgement* do, I am perswaded he will come to know the truth of it, and to see it so *plainly* and *particularly*, and *fully* revealed, that tho' he could not answer all Objections against it, yet he should have ground to believe it, and improve it to the uttermost; and if this Doctrine were *known*, and *practised* by Parents, how soon would Believers, and Christ's Seed, be increased and multiplied in the Earth, as the natural Seed of believing Parents are? And how much would this

this tend to the Propagation of Religion among their Neighbours, that should see them a *Covenanted Seed, eminently blessed of the Lord?*

I come now to the *Use* of this *Doctrine* of the *Entail* of the *Covenant*: And, *First*, For *Information*. Hence see,

First, The Extensive *Riches of Grace*, that is in the *Covenant of Grace*; seeing all the blessings thereof made over to Believers are conveyed by *Entail*, unto their Seed after them. Therefore,

Secondly, How regardful of believing Parents God is, in that He has calculated the *Grace* of His *Covenant* with *them* for satisfaction, not only of their *Personal-desires* for *themselves*, but also of their *Parental-desires* for their *Off-spring*.

Thirdly, What a bleisful priviledge it is to be descended from Believing Parents, who convey a *Covenant-claim* in God to their Children; hereby they have a *Birth-right* Relation to God as *their God, their Husband, their Father, and Friend*; from which in the way of suitable Duty on their Part, they may draw forth the strongest, and most abundant Consolation over all sorrow they may be visited with in the World. There is more honour, and true riches in this, than in the *noblest* and *richest Contract*, or *Testament* among Men.

Fourthly, How *Wise* for their *Posterity*, as well as for *themselves*, these Believers are, who in taking hold of, and improving the Covenant of Grace, have a due *regard* to their *Posterity*, as well as *themselves*.

Fifthly, How *Improvident* for their *Posterity* they are, who take neither care for an Interest in the *Covenant* to *themselves*, nor their *Posterity*.

Sixthly, Here is one of the strongest Arguments for Young People to be Religious, before they *become Parents*, that they may have the *Covenant* of Grace to *convey* to their *Children*, for their deliverance from Sin, which *they* are to *convey* to *them*.

Seventhly, Hence we have a pleasant view of all the pains that God takes upon the Salvation of Believer's Seed, He is therein acting a *Parental* part, whither by the *Word*, or by the *Rod*, by lesser or greater troubles, as a *tender Father* he useth not the *Rod* till the *Word* be *slighted*, and useth not greater *Rods*, till lesser be overcome; and when he inflicts the *greatest*, it's because no *less* will do, to *correct* *them*, and it lies on him as a *Father*, to use the utmost means, to prevent their ruin: *For what shall I do for the Daughter of my People?* Jer. 9. 7.

Use Second. Hence there is ground of Re-
proof: And that,

First, To Parents, that neglect to take sincere hold of God's Covenant; you are improvident for your Seed, as well as for your selves; you Provide not for your House, in its most momentous concerns, and are worse than Infidels.

Secondly, To some Narrow Spirited Serious Parents, who are at much pains, for the Communication of the Grace of the Covenant to themselves, but mind little the Entail thereof to their Seed, and take little pains to have the same effectual, for Grace and Salvation to them: Such Temper is most unbecoming the Christianity of a Parent.

The *Second Reproof* is to Children: And,
First, To Children of Ungodly Parents, that are also themselves, following their sad Example: Your Parents have been careless of conveying this Great Blessing to you, and you are as careless of your selves, and yours after you, as they were of themselves, and you, and how unaccountable is this, that their neglect of you, should not make you the more careful for your selves, and yours? If they had neglected you in Temporal Things, would you not have made this Improvement of it? Much more you ought to have done

done so, in the Matter in Hand.

Secondly, To Ungodly Children of Godly Parents, you are like to be forfeited, of the *Richest Legacy* in the World, and cannot miss this, unless *speedy and deep Repentance* prevent it.

Use Third. Hence there is ground of comfort to *Godly Parents*, over the Death of their Children, *under Tears of Discretion*, they are certainly saved, the great promise of Eternal Life is accomplished unto them, why? They were by *Birth-right* within the *Covenant of Grace* and could not cast themselves out of it; and therefore *Divine Faithfulness*, was concerned in accomplishing all the Promises thereof to them. And to confirm your Faith in this Point was it not your care, ever since you had them to have them *blessed* by the Lord Jesus Christ. And is not He as Gracious yet, to Children that are brought to him, for his Blessing, as he was *Matth. 19, 13, 14.* Doth not also the Lord allow Believers Hope, in the Death of their Christian Friends? *1 Thess. 4. 13.* And of whom can we have a better Hope, than of our Children, who could not *break and violate the Covenant*? But you may say, Corruption of Nature, began to appear in them? I answer, Did they, or could they do any thing, that could have

have warranted you to have shut your Parental
 bowells against them, in trouble, and to have
 cast off your *Parental Care* of them? Surely
 no; Much less then hath God their Heavenly
 Father rejected them for these sins: see, *Psal.*
 103. 13. Upon discovery of a Child's Cor-
 ruption, you ought to keep him nearer to your
 self, that you may more narrowly oversee, and
 observe his manners, and keep him from sin: And
 thus God may take his Children to himself, and
 his presence in Heaven, when they are in hazard
 of living sinfully in, and learning the evil man-
 ners of this World; But his *Parental Bowells*
 of loving kindness and tender mercies he will
 not shut against them. Therefore when your
 young Children die, they are not lost, but found
 in a better account, than ever you had of them
 before; their Happiness is now compleat, *as to*
their Souls, and their Participation in the Re-
 demption of the Just, *as to their Bodies* is se-
 cured; their Original Guilt is removed, through
 the Imputation of the Righteousness of Christ to
 them; their Corruption of Nature is purged
 away, by the Spirit of Christ, who has Cir-
 cumcised their Hearts, according to the forecited
 promise, *Deut. 30. 6.* They are now out of
 danger of any evil, and possessed of all good;
 the

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 the Imputation of the Righteousness of Christ to
 them; their Corruption of Nature is purged
 away, by the Spirit of Christ, who has Cir-
 cumcised their Hearts, according to the forecited
 promise, *Deut. 30. 6.* They are now out of
 all danger of any evil, and possessed of all good;
 the

the thiner your House on Earth is of Inhabitants, by their Death, the more is Heaven replenished with Vessels of Glory, and your House is honoured to be a Nursery for Heaven. But you may say, Had it not been better they had lived to glorifie God on Earth, e're they had gone to Heaven? I answer, *First*, God hath his own Glory at Heart, more than you can have and he takes always the best way for the same and therefore be sure what he hath done in the case in hand, is best for his Glory. *2dly*, God needeth no Glory from Creatures; and tho' he has pleased him, to declare his Glory by them yet he doth this in what *way, when, where, and to what degree* he pleaseth; and no more. And for us to propose *other, or better ways* than these he *thinks fit* for glorifying himself, is the highest *presumption*.

Use Fourth. Hence there is ground for Exhortation, *First*, To Parents: And here,

First, To Believing Parents: And to these,

First, To be thankful for the *Extent* of the *Grace of the Covenant* to your *Seed*.

Secondly, Pray much for the Efficacy of the *Entail* upon *them*, in *their obtaining Grace* and *Salvation*.

Thirdly, In order to the said *Efficacy*, observe diligently

iligently all the *Scripture Directions*, in *Prov.* 2.6, 15. and 23.13, 14. which are named already.

Fourthly, You ought both to pray, and to use all appointed means, *in the firmest faith of success*, which you have repeated foundations for, in the Promises, their being deposited in your hand, to be pled for them, and in the Promises of the Success of these Means, their being connected with the Directions to them; all which are shown already. If it be objected here, these Promises *Relative to the Success of Education*, point to what ordinarily falls out, but do not always *secure the desired Event*. I answer, If we admit this way of expounding Scriptures, *relative to our Children*, that are parts of our selves, and *incorporated* with us in the *Covenant of Promise*, why not expound the Promise of Salvation made to our selves, if we believe, the same way also? And then we are left all our Days, to an *uncertainty of Salvation*, tho' we be sure that we believe; and so must *run* our Christian race, at an *uncertainty*, contrary to our Apostolical Example, 1 *Cor.* 9. 26. And must *leave* our eternal Happiness at a *venture*, tho' keeping God's way to it never so close. Let us not then by such an Objection, offer violence to the Word of God, and pervert its meaning: The Objection
against

against the plain meaning of these Texts, arising from there being so many instances, of Evil Children of Good Parents, is obviated already another way.

Fifthly, By all means keep them from Evil Company, the snare that is in this, is shewed already

Sixthly, Abound in all Covenant Duties, that you may be in the way of all Covenant Promises and may not miss these relative to your Seed more than to your self.

Seventhly, Whilst there is not with them any presumptuous Sin impenitently continued in, be still comforted in them, as a Covenanted Seed that the Lord hath blessed, and will bless, in Prosperity and Adversity, in Life, and at Death yea, in the way of your perseverance in Duty for their Salvation, and Grace to them, never despair, but hope to the end.

After all, I would say to them that have difficulty to receive this Doctrine, Had you as much of a Civil Right to a great Worldly Estate to your Children, (as after all you have heard, you cannot but see you have, of a Divine Right, to Grace and Salvation to them, in the Entail of the Covenant) would you not plead the same, before all Courts; and with the greatest Concern Zeal, and Confidence, e're you quite the Title

nd Claim? If then you would do so in a
 Temporal Matter, how much more is it worth
 our pains to do the like in the Matter in hand?
 and if ye thus ask the entailed blessings of the
 covenant for *them*, and add to your Prayers the
 diligent use of all appointed means, the Lord
 will not deny you his Blessing *on your Children*,
 no more than he did it to them that brought
 children to him for the same, *Matth. 19. 13, 14.*
 but here some may complain, and say, I plead
 with God for some, or all of my Children, from
 me to time, but he answereth me not; and
 sometimes my apprehensions of himself, and some-
 times the aspect of Providence makes me fear he
 cutteth out my Prayer, that he will not hear
 for them, that he is in one mind against,
 and will not be turned toward them, and what
 shall I do? I answer, *First*, You can have no
 more Symptoms of God's unwillingness to grant
 our desire, than *Jacob* had of his unwilling-
 ness to bless him, *Gen. 32. 24, 25, 26.* He
 wrestled with him to get rid of his grips, a whole
 night; when *Jacob* would not let him go, he
 joynted his thigh; he argued from the break-
 ing of the Day, that *Jacob* should let him go,
 still denying the blessing; this could not but
 wound *Jacob's* Soul: And indeed, *Hosea 12. 4.*

it cost him abundance of Tears in pleading for it, but he pled on with Weeping, and Supplications, he held him, and would not let him go, tho' he should have slain him; he would not quit his grips of him, he stuck by him, tho' he disjoynted his Thigh, in seeking to be rid of him, he would by no means let him go, till he obtained his asking: So do ye, and as he obtained at length, so shall ye; as he obtained it with Divine Commendation, so shall ye.

Secondly, You can have no more discouragement from Christ, than the Woman of Canaan had, *Matth. 15. 22, to 29.* Where, *First*, He let her not know, he noticed her heavy Complaint, anent her Daughter. *2dly*, He speaks of her as not within his Commission. And, *3dly*, He told her of her unworthiness, and unmeanness, for obtaining what she asked; yet she insisted, till she obtained her whole asking, and that with much Commendation: So do ye, and so shall ye be treated by him at length. The History of *Monica*, *Augustin's* Mother, may be encouraging in this Case, She had Prayed Three Years for her Sons Conversion, and seeing no appearance of it, was like to faint, and went to a worthy Minister, and told him the Case, he advised her to continue at her Prayers, adding for her

er encouragement, That a *Son of so many* prayers could not be lost; this kept her from quitting prayer for him, and in a little time after this, her Son was Converted in a very singular way.

The *Second Exhortation* is to *Unbelieving and Irreligious Parents*, that hitherto have not sincerely taken hold of the Covenant of Grace, to delay this no longer; their own and their Childrens need of the Grace of the Covenant, calls out to them for this: If they continue in this neglect, they are like to bring not only *their own Blood*, but *that of their Children* on their heads; but if they comply now with this call, to take sincere hold of this Covenant, they shall hereby open a door to *Salvation*, not only into their *own Hearts*, but *their Houses*, through the extent of the Covenant to their Children.

The *Third Exhortation* is to all *Young Persons* in view of *Posterity*, before they be Parents, by all means to take care to have, and to improve an interest in the Covenant of Grace, that they may, in case of coming to have Children, be able to convey the Entail of the Covenant to their *Posterity*.

I come now to an *Exhortation to Children*: and here,

First,

First, To Godly Children of Godly Parents be thankful for, and duely improve your double claim to God: See, *Exodus* 15. 2.

Secondly, To all Ungodly Children of Godly Parents, to turn to their God, *Hosea* 12. 6. If such turn not at the reproof of his Word he will send that of his Rod, *Jer.* 31. 18. lesser Rods prevail not, he will send greater, the greatest, *Jer.* 9. 7. Yet so soon as you find in your heart to turn, and feel you cannot turn your selves, pray in Faith that he may turn you, because he is the *Lord your God*, *Jer.* 31. 18. And he will do it for you, he will both turn you, and accept you when you are turned: See, *ver.* 19, 20.

Thirdly, To all Young Children of Godly Parents, early to serve themselves *Heirs* to the Entailed Grace of the Covenant, by giving themselves to the Lord, giving their own explicit consent, to their infant dedication to him, by taking upon themselves their Baptismal Vows, and to make all effectual, let them fall in with, and carefully improve all means used by the Parents, for training them to God's Service withall, praying much for the Accomplishment of the Promises of Grace, that in the Covenant belong to them, and for a Blessing on the Means of their Education

Fourthly

Fourthly, To all Ungodly Children of Ungodly Parents, to repent, why? By imitating your Parents, and following their Example in Sin, you have *served* your selves *Heirs*, to an *Entail of Sins and Curses* that descends from them on you, that you can only be rid of by repentance, and turning to God, and his Covenant of Grace.

Secondly, This *Entail* is likely to descend by you to your *Posterity*, except you thus stop its way.

Thirdly, If you do thus stop it, you shall be partakers of the Grace of the Covenant, not only relieved from your selves, from your Sins, and God's Curse; but you shall transfer a Claim on the Blessings of the Covenant of Grace to yours after you, instead of the Sins and Curses your Parents entailed on you, and endangered your Salvation much by.

G

F O R

FOR FURTHER
ILLUSTRATION
AND
CONFIRMATION

Of the Subject of the Covenant of Grace, I add to the foregoing Treatise some Discourses of Scripture Texts, wherein the Entail is found and improven to happy purposes.

SERMON I.

Matth. 19. 13, 14. *Then were there brought unto him little Children, that he should lay his Hands on them, and Pray: and the Disciples rebuked them. But Jesus said, Suffer little Children, and forbid them not to come unto me; for of such is the Kingdom of Heaven. Verse 15. And he laid his Hands on them.*

THIS Portion of Holy Scripture, presents us with an Account, *First*, Of little Children

Children being brought to Christ for his Blessing. *Secondly*, Of the Reception they met with, *First*, From the Disciples. *Secondly*, From Christ himself. On all which we only design a word, *First*, For *Explication*. *Secondly*, For *Application*.

In the *First* then, We have to notice, *First*, The Quality of these Children that were brought to Christ; they were little, and so little, that *Luke* in his 18. *Chap.* 15. *Ver.* calls them Infants; they were likely such as could not walk in their Feet, nor speak; and therefore were not capable of asking Christ's Blessing for themselves: So they are brought by others to Christ with this design.

Secondly, We have here these who brought them to Christ: We are not told, whither they were Parents, Nurses, or Curators; but they were such as concerned themselves in them, and shewed a Parental-care of them.

Thirdly, We have their End and Design in bringing them to Christ, *That he should lay his hands on them, and pray*. This was usual, when eminent Persons and Patriarchs blessed their posterity, *to lay their Hands on them, and Pray for them*, *Gen* 48. 14, 15, 16. So by this they signified Christ should bless these Children: We

are not told what blessing they had in view; but there is no evidence that these Children had any Disease, they needed to be healed of, neither that they wanted any *secular blessing* for them, Christ would have rebuked them, if they had either come, or brought Children to him for *that*; but he did the Man that desired him to speak to his Brother, to divide the Inheritance betwixt them *Luke 12. 13, 14.* Nor have we any unworthy or mean thing, alledged on these Persons, who brought these Children to Christ; therefore Charity obligeth us to think no evil, but all good of them in this matter; even, that they had the best blessing Christ had to bestow, in their view. The Pardon of their Original Guilt, the Regeneration of their Natures, Grace wherewith to serve God here, and Eternal Life and Glory hereafter.

In the *Second* Thing, We have, *First*, The Discouragement these who brought the Children met with from the Disciples, *They rebuked them*. Rebuke imports, *First*, Finding Fault with some thing in the Person rebuked. *2dly*, Something of sharpness in resentment of the same, whether by Word, or Gesture, or both: The Disciples likely both frowned on them, and sharply found fault with them, for bringing Children to Christ

wh

which is a strong Argument the Children were not brought for the Cure of any Disease, else the Disciples would not have rebuked them for applying for health to young ones, more than for older Persons. This rebuke of the Disciples, carries fairly in it their ignorance at this time, of the extent of the Covenant of Grace to Children, and of the concern of those that have the Charge of Children, to be careful of their Souls, when they are not capable of any care that way themselves; and that they knew not how it could be of any purpose to bring these to Christ for his blessing, who could neither ask it themselves, nor know any thing of it tho' obtained. The Disciples rebuking them seems to insinuate, that they first applied to the Disciples for access to Christ with the Children, and that they had told them their errand for the Children, which gave them occasion to rebuke them.

Secondly, We have the *kindly reception* they gave from *Christ himself*; and the *kindliness* thereof appears, *First*, In his rebuking the Disciples for discouraging them. This *Mark* takes particular notice of, Chap. 10. ver. 14. *But when Jesus saw it, he was much displeased.* When he observed the Disciples chiding with them, that were wanting access to him *with their Children*,

He was very offended, the Original word signifies, both Grief and Indignation. He was grieved any should be discouraged from coming to him on any needful errand, especially for Spiritual Blessings, which only were in *view* with respect to *those Children*, and more especially that they should be discouraged, who had so singular concern for their Children and Posterity, which tho' a great Duty, and incumbent on all that have concern in them; yet they are the only instance we have of Children brought to Christ for his blessing. He also *was* full of Indignation at his Disciples Ignorance of Childrens Capacity of his blessing, and the hardness and unconcernedness of their Hearts for Children, arising from this Ignorance. 2^{dly}, Christ's own kindness to the Children, and these that brought them, appears, in discharging them, to hinder them to come to him. *Luke* takes notice, *Chap. 10. ver. 16.* that Jesus called the Disciples to him when he said this; pointing us, to their being at some distance, contending with, and discouraging these Persons, from addressing Christ for the Children, and when they are come to him he says, *Suffer little Children to come unto me and forbid them not*; that is, do not discourage these that bring them, but on the contrary, give them

them all encouragement to bring them to me. And tho' here, the Childrens coming must be understood, of being brought, because they could not come uncarried; yet in regard the charge of children, is as to their Souls, as well as their Bodies, on their Parents, and Curators, and they are required to act for them, as for themselves, and Christ regards their actings for them, as these for themselves. The bringing of the Parents, or Curators here, is well expressed by their coming; Children come to Christ in their Parents Errands for them, they ask blessings, and do it (upon the matter) in Faith, in their Parents believing Addresses for them.

Thirdly, His kindness to the Children appears, in the Reason he gives, why the Disciples should encourage them, *Of such is the Kingdom of Heaven*: This endears Children to him, and from this he commends them to the kindly concern of his Disciples. And taking the Kingdom of Heaven here, for the State of Glory, (which it mainly, if not only points to) it no ways exhausts the import of the expression, to say, Some children are in Heaven; but that Heaven is mainly made up of such. It's plain from *Matth.* 6. 28. that Christ's Blood was not shed for few, but many: And it's as plain, that hitherto the greater

greater part of Adult Persons, even within the Church, have missed Heaven: See, *Matth.* 7. 13, 14. where Christ tells us plainly, that few find the Path that leads to Life; how then is this numerous company of those that go to Heaven, made up? *First*, All the Posterity of *Abraham, Isaac, and Jacob*, dying in Infancy, at least (to keep out of the way of the least occasion of dispute) while that People were not quite cast off, and unchurched, were undoubtedly, and beyond all peradventure saved: Also, all the Posterity of Believers, and Saints in whatever Nation, so long as the Entail was not, or is not quite forfeited; from which it appears, both that many are in Heaven, and that it hath hitherto been mostly Infants that have gone thither. But, *Secondly*, The time is coming, when by far the greater part of Adult Persons shall go to Heaven, when Christ shall be called, the *God of the whole Earth*, *Isa.* 54. *And his People shall be all righteous*, *Isa.* 60. 21. Then shall so many be saved, that few shall be lost; and tho' Christ say here, *Of such is the Kingdom of Heaven*, He doth not say, It always shall be so; but leaves room for its coming due time, to be more made up of Adult Persons.

Fourthly, Christ kyths his kindness to the Children

Children, *Mark* 10. 16. by taking them in his Arms, to signifie his hearty and affectionate love to them; laying his Hands on them, to signifie his powerful communication of his blessing to them; and blessing them, or praying to the Father for a blessing on them. The blessing is not named, he blessed them *indefinitely*; therefore with all blessings of goodness, all *blessings* that his *enlarged Heart* with love to them could desire for them, and no real benefit, or good thing could be excepted here.

Use. Hence see,

First, Infants their *need* of Christ's Blessing, the sense of this moved these, who brought the children to Christ, to this *kind office* for them; our children come into the World under guilt of *Adam's* first Sin, and have the seeds of all sin sown in their Natures, and *we* are the *conveyers* both of their guilt and corruption of Nature to them; and therefore, they need Pardon of Guilt, and Regeneration of Nature, and it's our Part, to be at all pains to obtain these to them.

Secondly, Hence we infer *their Capacity* of Christ's Blessing; had it not been for this, Christ would have sent them away without it.

Thirdly, Here we see, they *cannot ask it for themselves*,

themselves, or come to Christ for it; and therefore they are brought by others, *who ask it for them*.

Fourthly, We may be instructed, that it is the Duty of all, who have charge of children whether Parents, or others, to address Christ for his Blessing, on the children under their Charge.

Fifthly, That the *actings* of others for children, are *equivalent* to their own *actings* for themselves; Therefore Christ welcomes these children that are brought by others to him for his blessing, as much as any that came to him for themselves; and he expresseth their being brought, by their own coming to him.

Hence, *Sixthly*, We draw this comfortable Inference, That all that have charge of children, and bring them to Christ for his blessing may expect, and assure themselves of welcome and of an affectionate and full blessing upon them from Him.

Seventhly, It follows from this Subject, that it's the Part of *Ministers* to be most encouraging to Parents, and these that have the charge of Children, to bring them unto Christ for his blessing, this is enjoined them by Christ. Therefore

Eighthly, If at any time it be otherwise with

any such, this is very offensive to *their* Master.

Use Second. Hence there is ground for *Exhortation* to all *Parents*, and all that have *Charge* of *Children*, to bring them to Christ, for his blessing; there are *Motives*, both for upstirring and encouraging, already advanced; therefore, only add a Word for *Direction*: And here,

First, Let *Parents* be sure they come to Christ themselves, by Faith, and then *Dedicate* their Children to Him.

Secondly, In taking hold of the Covenant of Grace, let us take hold of it for *our Seed*, as well as for *our Selves*; for it's calculated for *them*, as well as for *us*, Gen. 17. 7, 8.

Thirdly, Plead the Promises of it, *relative* to *them*, for *them*, as well as *these*, relative to *our Selves*, for *our selves*.

Fourthly, Let *us* be at all pains, to train them for him, following all his own Directions for that purpose, in Faith, and then in Life, and in Death, we may be comforted in them, as the Seed that the Lord hath blessed. And here to help Believing Parents, to this comfort, with respect to their Children that die in Infancy, it may be of use for them to know, that many excellent Christians have had great comfort in the way of their Piety, relative to their children dying in Infancy; particularly

particularly the Worthy and Famous Mr. *Halyburtoun*, was satisfied of the Happiness of his Children dying in Infancy, from this passage of Scripture, for which see more fully his *Memoirs*, page 164, 165. And seeing the Blessing of Christ (when duely sought and applied for and thereupon obtained) cannot but be as effectual for Grace and Salvation, in the Lord's own time and way to them that Live, as to them that Die, what should hinder the comfort of this to Believing Parents, with respect to their living, as well as their dead children, they still maintaining it in the way of their Duty ?

SERMON II.

Gen. 17. 7, 8. *And I will establish my Covenant between me and thee, and thy Seed after thee in their Generations, for an Everlasting Covenant, to be a God to thee, and to thy Seed after thee.* Ver. 8. latter clause of the ver. *And I will be their God.*

THese Words contain a Summary Account of the Covenant of Grace, as transacted between

betwixt God and *Abraham*, and Entailed on, or Extended to his Posterity, in all Generations: We have already in the foregoing Treatise, considered them, as pointing to the Entail, and shewed the Article of the Entail, to be transmitted with the Covenant Grace, to the *Gentile New Testament Church*, and all Believers therein: All we design now, is to enquire into the Nature and Import of the Lord's becoming the God of his People, and their Seed, and to make some improvement thereof: And here,

First, The Lord's engaging to be a *God* to his people, imports his undertaking to imploy himself, and exert all his Divine Perfections for them, as their occasions shall require; and it's in this very view, that God here Covenants with *Abraham*. *Abraham* (as all Men are) was sufficient for himself, in all considerations, relative to *himself*, and *his*, as to Soul and Body, Time and Eternity; and to encourage him to serve God, he proposes his All-sufficiency to *Abraham*: See ver. 1. *I am God Almighty*, (in the Original, *All-sufficient*) *walk before me, and be thou perfect*. And to assure him the more of the forthcoming of his All-sufficiency for him, according to his occasions, the Lord adds, ver. *I will make my Covenant between me and thee*.

And

And that the comfort of this might suit his *Parental* as well as *Personal* desires, he adds in the Text, *His Covenant* to be a *God* not only to him but to *his Seed* after him. And to ascertain him of this Article, he adds by it self with respect to the Seed, *And I will be their God*. And in this view we will find couched up herein,

First, The Lord's engagement to preserve his People for ever, to receive benefit and supply of good from him; Hence Christ infers the Promise of the Resurrection of Believers to Everlasting Life, from the Covenant Relation betwixt God and them, Luke 20. 37. *Now that the Dead are raised, even Moses shewed at the Bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob*. And Christ comforts his People in Eternal Life, as consequential upon their Relation to him, John 14. 19. *Because I live, ye shall live also*.

Secondly, It has in it Provision of all good things that they shall need, and have occasion for in order to *Happiness*: Hence that Nation whose God is the Lord, is declared blessed, *Psal. 33. 12. and 144. 15*. And this Provision respects not only *Bodily* and *Temporal*, but *Spiritual* and *Eternal* Good Things. Hence the Lord as

People

Peoples God, has made a great many Promises in his Word with respect to these; and all these kinds of good are put together, in one very comprehensive Promise, Psal. 84. 11. *The Lord will give Grace and Glory; no good thing will be withhold from them that walk uprightly.* And all this flows from his being as *their God a Sun and Shield to them.*

Thirdly, It has in it, that in thus benefiting his People, he would display and declare his *Divine Perfections*, and manifest his Glory as God which is the great end of the whole works of Creation and Providence) for in all his care of them, he *acts as God*, and declares his Divine Glory. And therefore when God visits the *Gentiles* with the Gospel, and calls them into the bond of his Covenant, the design is declared to be, to take out of them a People *for his Name*, that is, in whom he should be Glorified, by the manifestation of his Divine Perfections, in their salvation and Happiness. Therefore,

Fourthly, It has in it, an uninterrupted, affluent, free, and unforced Communication of good things to them; seeing his own Glory (the chief end of all things) is concerned herein: hence saith the *Psalmist*, in commendation of God's goodness to his People, both in this World, and

and that which is to come, Psal. 31. 19. *How great is the goodness thou hast laid up for them that fear thee, and wroughtest for them that trust in thee, before the Children of Men!* And Psal. 36. 7. *How excellent is thy loving kindness therefore the Children of Men put their trust under the shadow of thy wings.*

Fifthly, It has in it, that when at any time they are straitned as to supplies of good from the Creature, God will supply them by Communications from himself; when the Creature that was helpful to them is removed, he will remain a *God* to them, that will never leave fail, nor forsake them: And this is a Truth that Believers are directed to make a happy improvement of, against Covetousness, and for Contentment in all lots, Heb. 13. 5, 6. *Let your Conversation be without Covetousness, and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee.* So that we may boldly say, *The Lord is my helper, and I will not fear what Man shall do unto me.*

Sixthly, It has in it a *Speciality* of these good things he bestows on his People; they are not common blessings of goodness, such as without distinction he confers on all Men; for he

Abraham

Abraham is separate from the rest of the World; and God is setting *him and his Seed* apart for himself, to be a special People for his Name; when he engages to be *his*, and *their God*, and to employ himself for their good. Hence when *David* finds this same Promise made good to him, the Lord's being his Portion, he sings, Psal. 6. 6. *of the Lines having fallen to him in pleasant places, and of his having received a goodly heritage.* And the favour of *Israel's* having the Lord to be their God, together with the Pro- mulgation of his Statutes, and Judgements, accompanying the same, is rejoyced in as a *Peculiar Blessing*, Psal. 147. 20.

Secondly, This Engagement to be a *God* to *Abraham and his Seed*, and all *Believers and their Seed*, being a Covenant-engagement as the text shews, directs us to an Engagement on their part, agreeable and suitable thereto (for a Covenant is a Mutual Compact betwixt Different parties.) If the Engagement on their Part be required into, It is that they shall be Men to him; thus upon the matter it is expressed, and connected with God's Engagement to them, Jer. 38. *They shall be my People, and I will be their God.* And this imports, that they as Men shall be a *People* to him, they shall make him
H their

their Chief End, shall in Soul and Body, in all Capacities, Stations, Relations, Lots, Circumstances, Endowments, natural, or acquired, and all the Days of their Life, serve the Lord, and lay out themselves for his Glory.

Thirdly, As from Covenants among Men, there arise *Mutual Relations*, betwixt the Parties contracting, and coming under mutual engagement to one another, suiting the Nature of the Contract: So it is here, if ye enquire into these Relations. The Nature of the Covenant between God and Men requires, That he be their *Master* and they his *People*. But to commend himself and his service the more to his People, and engage their most affectionate service to him, he condescends to superadd to *himself*, the nearer and dearer Relations of *Husband*, and *Father* and to *them*, that of a *Spouse*, and *Children*: See Jer. 3. 14. *I am Married to you*; and Jer. 31. *I am a Father to Israel*.

Fourthly, This being a Covenant betwixt God and Men *after the Fall*, and when they are Sinners. It points us to God in a *Mediator*, transacting therein with Men; for God absolutely considered, and out of Christ since the Fall, could only have been a consuming fire to Sinners. And hence we find it's God in Christ, and in an Oeco-

omy of Grace in a *Mediator*, that has always
 since the Fall treated with Men in the Discoveries
 and Dispensations of Grace: It was Christ, or
 God in Christ; and that in a Prelude of his In-
 carnation, who appeared to our first Parents in
 the Garden after the Fall, for, *Gen. 3. 8.* He
 walked in the Garden. It was also he who in-
 structed and warned the Old World, *1 Pet. 3.*
8, 19, 30 It was he who appeared frequent-
 ly to *Abraham*, and who wrestled with *Jacob*,
Gen. 32. 24. To whom, *Zeck. 12. 5.* the Name
 of the Lord God of Hosts is ascribed. And it
 was he that spake to *Moses* in *Sinai*, *Acts 7. 31.*
 It was also he who spake to, and authorized and
 instructed the Prophets, during the *Old Testa-*
ment Dispensation, *Isa. 6. 1.* And this view of
 the Covenant of Grace, its being contracted by
 GOD in a MEDIATOR, discovers the
 various springs of all the Grace thereof, in the
 eternal Decrees and Counsels of Peace, held by
 the blessed Divine Trinity, wherein the terms
 of the Redemption and Reconciliation of Sinners
 were agreed upon betwixt the Father, and the
 Son; and in which, *Grace* was secured to Belie-
 vers, before the World began, *Tit. 1. 2.* Christ
 being therein received infallible Promises of
 the same on their behalf; agreeably to all which,

the Promises of the Covenant of Grace, are all made over to the *Man Christ Jesus*, who was to come of *Abraham*, Gal.3.16 And become *yea and amen in him*, to all that believe, 2 Cor.1.20. As also, we are here pointed to the blessed Spirit, his concurring in this happy Device, and undertaking the Application of the whole of the Grace to Sinners.

Use. Hence see,

First, The unspeakable blessedness, that the Covenant of Grace gives claim in, to these within the bond of it; seeing therein God is engaged to be a God to them. Heaven and Earth in all their fulness, if considered in abstraction from God, are poor, empty, mean, and despicable, in comparison of this.

Secondly, Happy beyond all thought, or expression are they, (if they improve their claim) who are in Covenant with God, whither by their own Personal Contract, or by an Entrance from Godly Parents.

Thirdly, What a blessing it is, to be descended of Believers, hereby Persons have a *Birth-right Claim* in God as *their God*, because the Covenant with their Parents included them, and the tenor of it with their Parents runs in the terms, *I will be a God to thee, and thy Seed after thee.*

Fourthly

Fourthly, The grace of the Covenant which is God's Part thereof, is all connected with suitable Duty on our Part toward God; therefore his engagement to be a God to his People and their Seed, points to their engagement and obligation to be a People to him.

Fifthly, The great encouragement Sinners have to take hold of God's Covenant, is his transacting the same with them in a Mediator, who hath purchased all the grace thereof, *to whom* all the promises thereof are made sure, in behalf of *all his Seed*, and *in whom* they are all *yea and amen* to Believers, and out of whose fulness they receive grace for grace; whereby they are determined and enabled to perform their Part of the Covenant. Therefore,

Sixthly, The only way for Covenanted Persons to secure the good of the Covenant of Grace, is to believe on Christ, and live the life they live in the flesh, by the Faith of the Son of God; so shall they be united to him, and receive daily Communications of grace from him, that shall make them Faithful to the Death, *when*, they shall receive the Crown of Life.

Use Second. Hence there is ground for Reproof, *First*, To them that slight to take hold of the Covenant of Grace, wherein the Lord offers to

be a God *to them*, and *to their Seed* after them; they undervalue the richest Grace, they are the Persons that are called to the Most High, and will not exalt *him*; yea, they slight both *themselves* and *theirs*.

Secondly, To these that lay claim to, and have big expectations of the blessings of the Covenant of Grace, in the utter neglect of the Duties thereof, these pervert the Covenant form, wherein Grace is dispensed and conveyed to sinners; which points to Duty on their Part, in order to their obtaining the same, they are easie to assert, and (may be) boast of their relation to God, as their God and Father; but they forget their obligation *to be his People*, to be and behave as Men and Children to him.

Thirdly, To Parents that lay not out themselves to the uttermost, to have their Children to Serve the Lord, that do not duely improve the Promises of Grace to their Seed, by earnest and believing prayer for the accomplishment of these to them; and that in order thereto, follow not closely all the Scripture directions, how to Educate them for God, these in their relative capacity as Parents, neglect their own Covenant Duty; they are also unfaithful in a momentuous trust committed to them, and are improvident and unmerciful to their Children.

Use 3. Hence there is the greatest of Comfort,
First, To Godly Persons that live to God, He
 will be a God to them, and this is an All-suffi-
 cient and Everlasting fund for their Supply in
 all Wants; Protection in all Danger, Help in all
 Ailings whatsoever, and of all Happiness they
 are capable of in due time.

Secondly, To Godly Parents, who act their
 part for their Children; but this has been spoke
 to at some length before.

The *Exhortations* arising hence, both to Parents
 and Children being already spoke to, we shall
 pass them. Here only, let both, as they would
 have the Lord to be a God to them, be careful as
 Men, in all Capacities to live to him.

SERMON III.

Exod. 3. 14, 15. *And God said unto Moses, I AM
 THAT I AM: and he said, Thus shalt thou
 say unto the Children of Israel, I AM hath
 sent me unto you. And God said moreover un-
 to Moses, Thus shalt thou say unto the Chil-
 dren of Israel, The Lord God of your Fathers,
 the God of Abraham, the God of Isaac, and
 the God of Jacob, hath sent me unto you: this*
 is

is my Name for ever, and this is my Memorial unto all Generations.

THese Words shew us the Name whereby *Moses* was to make God known, and commend Him to the Children of *Israel*, when he was sent to call them out of *Egypt*. And in the Name, We have, *First*, That which respects his own Nature, *I AM THAT I AM*, and *I AM* verse 14. Both which are summed up in *Jehovah*, verse 15.

Secondly, That which respects his People, and bears his relation to them, *The Lord God of your Fathers*, &c.

Thirdly, The constitution of this Name, respecting both Himself and his People, as that whereby he would be known, and remembered in the World, to the end of time, *This is my Name for ever*, &c.

All we design is, *First*, To Explain. 2^{dly} To Apply these.

For the *First*, *I AM THAT I AM*, *I AM* and *Jehovah*. All this comes from a *Hebrew* Root, that signifies Being, and they point to *Existence* and *Being*, as God's own *intrinsic property*; and therefore to this, as *Originally*, *Eternally*, and *Independently* in him.

Secondly

Secondly, It points to *Self-sufficiency*, full Satisfaction in, and the Immutability of, his own intrinsic Perfections, *He is what he wills himself to be, and will be what he will be*; for thus *I am that I am*, reads in the *Original*. Therefore,

Thirdly, To *Infinite Perfections and Blessedness in his Being*, for this is the Fountain of Immutability, his Blessedness is neither capable of Addition, nor Diminution; and therefore there is no variableness, nor shadow of turning with him.

Fourthly, To a *remaining hid Mystery of Being and Perfections* in him, after all that is, or can be manifested of the same, *I am that I am, or will be what I will be*, leaves still that which he is, and *will be* for the most part, undiscovered. Hence after all that is made known of God, the secrets of Wisdom are double to that which is, and God cannot *by searching be found out, nor the Almighty unto perfection*, Job 11. 6, 7.

Fifthly, To the *entire dependency of all Beings beside himself upon him*, He is their first cause, who has given them their Being, he daily preserves them; and whatever blessedness is with any of them, *they hold it of him*.

Sixthly, To his *Dominion over all Creatures*, thus dependent on him. Hence he is said to
ride

ride on Heaven by his Name Jehovah, Psal. 68. and to do according to his Will in the army of Heaven, and amongst the inhabitants of the Earth, Dan. 4. 35. Hence,

Seventbly, This Name points us to God as in all Reason, the Chief End of all Beings whatsoever. When of him, and through him, are all things, it's a native and necessary consequence that they be also to him, Rom. 11. 36. From all which,

Eighthly, This Name points to God's Incommunicable Divine Glory. Hence he sets it apart from all Creatures for himself, Isa. 42. 8. I am Jehovah, that is my Name; my Glory will I not give to another. Before we leave this Subject concerning this Name, and the Divine Nature, Perfections and Glory designed thereby, It may be of Use to take Notice, that this is the same One Common Name, and Nature of all the Three Divine Persons, the Father, the Son, and Holy Ghost, which therefore we find ascribed to each of them. To the Father, Psal. 110. 1. Jehovah said to my Lord, that is, The Father said to the Son. To the Son, Isa. 6. 1. where, in a Prelude of his Incarnation, he appears clothed with a Robe, the train whereof filled the Temple. And ver. 5. He is called Jehovah-zebaoth, the

Lord of Hosts. And to the Holy Ghost, *Acts*
28. 25, 26. where he is said to have spoke by
Isaiab, what *Jehovah* spoke by him, *Isa. 6. 5.*
9, 10. And hence all the Three Divine Per-
 sons are declared to be Essentially One, *1 John*
5. 7. And hence in all works without them-
 selves, or *ad Extra*, their works are one, and
 undivided; and so they unitedly together, *ver.*
8. enquire for a person, to carry a Message, and
 deliver the Message to *Isaiab*, and by him speak
 to the *Israelites*. Hence also, where one of these
 Divine Persons is manifested, the others are to
 be seen: And therefore, when *Philip* desires to
 see the Father, Christ answers, *Hast thou not*
seen me, Philip? *He that hath seen me, hath*
seen the Father: I am in the Father, and the
Father in me, *John 14. 8, 9, 10.* And when,
Isa. 6. 1. the Divine glory appears in a Prelude
 of Christ's Incarnation, yet all the Three ap-
 pear and act conjunctly on this occasion, and
 speak with one Voice, *ver. 8. Whom shall I send,*
and who will go for us? And this Mystery of
 the Trinity of Persons, in the one Divine Es-
 sence, we are as much concerned to know, as the
 Divine Essence it self; for it's not only needful
 to direct our worship, but it's the ground and
 foundation of our Redemption. Had it not been
 for

for this, there had not been one fit Person to lay our help upon, and another to lay the same upon him, nor a Third to apply the Purchase of Redemption to us: And Christ's Ability to Save, is declared to proceed from his Deity, *Mat. 1. 21. Look unto me, and be ye saved, all the ends of the Earth; for I am God.*

For the *Second Thing*, *The God of your Fathers, &c.* Here we have to notice, *First*, The Name whereby the Lord had most manifested himself to their Fathers, added to *Jehovah*, viz. *God*, which signifies Strength: And where Strength is ascribed to the Lord, it points to no less than Almighty Power; and therefore the Adjunct and Epithet, is connected with the Name, *Exod. 6. 3 I appeared unto Abraham Isaac, and Jacob, by the Name of God Almighty.* And, *Gen. 17. 1. God encouraging Abraham to serve him, saith, I am God Almighty.* And the subjection of all power, even of that of Armies of whatever kind in Heaven and Earth to him, is declared by this Name, *Zech. 12. 5. The Lord God of Hosts.* This Name is added, to let the Children of *Israel* know, that tho' the Lord was now making use of another Name, than he had formerly much used in revealing his Will to Men; yet he was the same God, who appeared

, and conversed with their Fathers, and whom
 their Fathers worshipped, *The Lord God of your
 Fathers----- hath sent me unto you.*

Secondly, We are directed to a Relation be-
 twixt the Lord God, and their Fathers, where-
 by he was *their God*, and they were *his People*,
 his Servants, his Spouse and Children. By all
 which, God had a *Claim* in *them* for *Service* and
duty, and *they* in *Him* for *Grace*, and all Cove-
 nant *Blessings*.

Thirdly, To an Entail in the Covenant, where-
 by these Relations between God and their Fa-
 thers *descended* to them of this *Generation*, now
Egypt; and it's to let them know this, That
 he tells them of his Relation to their Fathers.

Fourthly, To an *Ancient Hereditary Birth-
 right Claim* they had to God as their God, and
 an Ancient Covenant Claim he had in them as
 his People, even from their Ancestors, *Abra-
 ham, Isaac, and Jacob*.

Fifthly, We are here pointed to three special
 solemn Transactions of the Covenant, between
 God and their first three Patriarchs, which we
 had taken particular notice of, *Psal* 105. 9, 10.
 By these three Transactions, or two Renovations
 of the Covenant, with two different and succes-
 sive Patriarchs, after the first Transaction with
Abraham.

Abraham. By all this (we say) God gave superabundant Testimony by three Witnesses of the Truth and Reality of the Covenant of Grace, to be a full ground of the firmest Faith therein to Men; and hereby he gave a full proof of his constant steadiness and fixedness, in whatever at first he revealed of himself therein; and hereby he gave the *Seed of Abraham* a full Claim to him, as *their God*, through the Covenant at first made, and twice solemnly renewed with their Fathers.

Sixthly, It points out this People and their Predecessors, as a Select People to God, that he prefers to others in the World: Hence, Deut. 4. 37. *Moses* says, *Because the Lord loved your Fathers, therefore he chose their Seed after them.* And Psal. 135. 4. the Lord is said to have chosen *Jacob for himself.* And Deut. 32. 9. they are called *the Lord's Portion, and the Lot of his Inheritance.* He is the Lord their God, and they are his People, and that in a special way. And therefore *their Lines were fallen in pleasant places, and they had a goodly Heritage*; which they who improved it aright, reap the benefit of to this day, and shall live upon the happy fruits of it, for ever.

Seventhly, By the Lord God of their Fathers, &c.

We are to understand *God in Christ*; but of this we spoke in the preceeding Discourse, and shall say no more of it here.

For the *Third Thing*, *This is my Name for ever, and this is my Memorial to all Generations.* points us, *First*, To a happy everlasting connection, betwixt the Manifestation of God's *Divine Essential Glory*, and the *accomplishment of his Covenant Promises to his People*, that act a visible part toward him as *their God*; for he hereby ingrosseth his Relation to them, with his Natural and Essential Name, and undertakes to make himself known, by acting the part of *their God for them*, whilst he is, and acts the part of *Jehovah* for *his own glory*.

Secondly, That this being the most Solemn transaction of the Covenant of *Grace*, that ever had been in the World before; the Lord would reserve the memory of it to the end of the world, and would have all Men that should come into Covenant with him afterward, to come thereinto in the same tenor and form, that *Abraham* and his Seed had come thereinto with; that this should be the Standart of the Covenant for all after Generations, to *Jews*, or *Gentiles*. Hence it's conveyed as made with *Abraham* and his Seed, to the *Gentiles* in the call and

and offer of the Gospel, *Acts* 2.39. as was shown already. And *Gal* 3. last. the *Galatians* are directed to believe in Christ, that being *his*, they may be *Abraham's Seed*, and *Heirs* according to the *Promise* made to *Abraham*, and *EMINENTLY* and beyond the rest of his Seed to *CHRIST*.

Thirdly, It seems to carry in it the *Preservation* of a *Posterity* to *Abraham*, *Isaac*, and *Jacob*, in all *Generations*, to whom he might shew the kindness of his *Covenant* with their *Fathers*. Hence when for rejecting Christ, they were to be in hazard of being totally cut off, Christ foretells, that for an *Elect's* sake, these days of their *Calamity* should be shortned, *Matth.* 24. 22. And accordingly there was then a *Remnant* which escaped, and yet they continue a numerous *People*, for the sake of after *Generations* who shall receive *Covenant* kindness from the *God* of their *Fathers*. In order to which, it includes,

Fourthly, A *Continuance* of this *Relation* between *God* and the *Posterity* of *Abraham*, *Isaac* and *Jacob*, to all *Generations*. Hence, tho' many did cut themselves off by *Unbelief*, in the time of Christ and the *Apostles*, *Rom.* 11.28. Yet the *Nation* is so *beloved* for the *sake* of their *Fathers*.

and the Gifts and Calling of God are so without Repentance, *ver. 29.* that the Lord will bring them to a sense of Sin and Misery, and make them, as well as the *Gentiles* to see their need of Mercy in and through Christ a Redeemer; and then will renew his long interrupted Covenant kindness toward them, and act the part of their God for them: See *ver. 32. God hath concluded them all in Unbelief, that he might have Mercy upon all.* And it was the Faith of this, that the Lord would never totally and finally cast off his People, that comforted *Micah* over the present sinful and future calamitous state of *Israel* and *Judah* in his time, *Micah 7 20. Thou wilt perform the Mercy to Abraham, and the Truth to Jacob, as thou hadst sworn to our Fathers from the days of old.* Hence after the *Babylonish* Captivity, and especially at their Conversion, yet to come, they are to return to their God, the hope of their Fathers, *Jer. 50. 4. 7.* and when *John the Baptist* was to be a means of converting many of them, it's to the Lord their God, *Luke 1. 16.* And when in the *Latter-days* they shall return to God in Christ, the prophecy runs thus, *They shall return to the Lord their God, and to David their King, Hos. 5.* The Entail of the Covenant however it failed

failed these that believed not on Christ, and still does fail such; yet it still stands with such, as do not by continuing in Unbelief, make it void to themselves; and is found of great use to these of that People that do believe, and will be of great use to them, when they generally and nationally return to the Lord, and that both to forward and encourage their Repentance, Jer. 50. 4. *In those days, and at that time, saith the Lord, the Children of Israel shall come, they, and the Children of Judah together; going and weeping: they shall go, and seek the Lord their God.*

Fifthly, It points us to God's reckoning it his *Honour* before the World, to be in Covenant Relation to, and act the part of a Covenanted God to his People, and their Seed. *This is my Name* whereby I will make my self known, and declare my Glory and Perfections, in answering the Character I bear by this Name; and whereby I will keep up the memory of my self in the World, in all Ages.

Use First. Hence see,

First, The inconceivable and ineffable Glory and Perfections of God, whose Name alone *Jehovah*.

Secondly, The inconceivable and ineffable condescension of God, yea, his grace and mercy
covenanting

covenanting with Sinners, and becoming their God in a Mediator and Redeemer, and in entailing this Relation upon *their Seed for ever*, when he enters in Covenant with Persons concerned in Posterity.

Thirdly, The firmest, and most certain foundation of happiness to a Covenanted People, or Person that keeps God's Covenant; for God's Relation to them is made a part of his Name, and adjoyned to that which expresses his Being and Essential Perfections, never to be separated therefrom. From this they shall inherit all good things, *Rev. 21. 7.* as well as be delivered from all evil things, *ver. 3, 4.* Yea, from *this*, Afflictions and Death are turned to benefits, and good things to them; and therefore designed theirs, as *Property* and *Privilege*, *1 Cor. 3. 21. 2, 23.*

Fourthly, What abundant testimonies we have of the truth and reality of the Covenant of Grace, and the Entail thereof, in that God transacted the same from Heaven with three Patriarchs successively; making still mention of the *Entail* in each of these Transactions. If any say, What all this to us *Gentiles*, who are not descended from these *Patriarchs*? I answer, The Covenant transacted with them, and *entailed on their Seed*,

Seed, is transmitted by the Gospel to *Believing Gentiles*, Acts 2. 39. as we shewed already. Also, if we believe in Christ, we become *Abraham's Seed*, and *Heirs* according to the *Promise to Abraham*, Gal. 3. last.

Fifthly, See the great honour God has put upon the Dispensation of Grace to Sinners, in that he has joyned his New Covenant Relation to Believers, to his Essential Divine Name, and made the *Lord the God of his People*, *his Name for ever*. And hereby made *his Divine Excellency a Covering to Israel*, as the expression is, Psalm 68. 34.

Use Second. Hence there is ground for Reasoning proof to them that having a *Birth-right Claim* to God as their God, forsake him; herein they commit *Sin against the Lord, even Jehovah, the Hope of their Fathers*, Jer. 50. 7. They forsake him who is the Fountain of Living Waters, and have dug out to themselves broken Cisterns that can hold no Waters, Jer. 2. 13. Two Evils, matter of astonishment to Heaven and Earth, verse 12.

Use 3. Hence there is ground of comfort to God's People who live to him, *their God is Jehovah*; this secures supply out of his All-sufficiency, to all their wants whatsoever: And particularly

First, It will bring in strength to their Hearts

in a dying hour, when Heart and Flesh fails them; and when all things of this World fail them, he will be their Portion for ever, *Psal.* 73. 26. *Secondly*, He will carry on their good with his own glory, in the whole course of his Providence over them; for his Relation to them is a Part of his Name, that the whole care of his Providence is to glorifie; yea, it's in communicating covenanted blessings to his People, that he glorifies his Name more than in any other Providence in the World. Hence he speaks Diminutively of his Interest and Business, where he has not his People to do good unto, *Isa.* 52. 3. *What have I here, saith the Lord, that my People is carried away?*

Secondly, There is here Matter of Comfort to them over their Posterity, if they be in all Duty toward them; for by being their God, he becomes the God of their Seed.

Thirdly, Over the saddest Case of the Church: see *Micah* 7. 20. already cited. From this shall come Restauration from Desolation, *Psal.* 69. 35, 36. *God will build the Cities of Judah, he will revive Zion, and his Servants Seed shall dwell therein.* From all which preceeding grounds of comfort, believing Meditation on *this Name*, gives relief in greatest distress; and by Praises thereof,

the *Psalnist* sings away the deepest Sorrow, *Psal.* 69. 30. And to *this Name*, and Memorial of God, the Church in distress has respect for relief, *Isa.* 26. 8. *The desire of our Soul is to thee, and to the remembrance, or rather the memorial of thy Name.* Which carried in it, by the Entail, his Relation to them as their God.

Use. 4. Hence Exhortation,

First, To all perishing Sinners under the ruins of the fall and broken Covenant of Works, (of which state the *Israelites* bondage and servitude in *Egypt*, was a Type and Emblem) to come unto God, in and by Christ, and sincerely take hold of the Covenant of Grace: And for encouragement to you to do so, *First*, *Jehovah*, the God of *Abraham*, *Isaac*, and *Jacob*, and their Seed, calls you, *Acts* 2.39. by the Gospel which you read, and hear read and preached. *2dly* He offers upon your doing so, to become your God, and the God of your Seed.

Secondly, To all Unconverted, and Irregenerate Posterity of godly Parents, to come out of *Spiritual Egypt*, why, the Lord God of your Fathers sends to you, proclaims *his Name*, and *Relation* to you, to move and engage you to come forth from a state of Sin, to serve him, that in the method of grace, he may act the part of *Covenanted God* to you, Direc

Directions to the First.

First, In a Sense of Sin and Misery, flee to Christ, and take hold of Him as offered in the Gospel.

Secondly, In him, and with an Eye to his grace, take hold of God's Covenant, and engage Reformation of all your wrongs.

Thirdly, Be for God, and in the strength of Christ act a suitable part in all Capacities for your God; so shall he be for you, and act for you, as his People.

Directions to the Second.

First, Consider the unsuitableness of the thing, that you have sinned against the God and Hope of your Fathers, by this you dishonour both your Heavenly and Earthly Fathers, and endanger your selves: Dwell upon this, till you be deeply affected with your Evil Case.

Secondly, Turn to your God, *Zeck. 12. 6.*

Thirdly, When you find you cannot turn, read the Promises of grace made to your Parents on your behalf: See some of these, *Deut. 10. 6. I will Circumcise the Heart of thy Seed. Jer. 4. 4. 3. I will pour my Spirit upon thy Seed.* and address God as your God, by the Entail of the Covenant, to turn you, *Jer. 31. 18.*

Fourthly, Serve your selves heirs of the grace
of

of the Covenant made with your Parents, by believing on Christ, and taking expresse hold of the Covenant your selves.

Fifthly, Live a Life of Dependence on God in Christ, for covenanted grace, in order to your acceptable performance of all covenanted duty.

3. Hence a *Third Exhortation* to all God's People who live to him in all their needs, dangers and ailings whatsoever, to fly to the *Name of Jehovah their God*, why, this is a strong Tower, *Prov. 18. 10.* where you shall be safe, *Isa. 63. 16.* His Name is *your Father*, and *your Redeemer*.

Direct. Keep close by *thy God* in the diligent performance of all Covenant Duty, then may thou without presumption, trust in *thy God* continually, *Hosea 12. 6.* *For the Lord is with you, whilst ye be with him,* 2 Chron. 15. 2.

Fourthly, Let all God's People who live to him, be at all pains to have their Children also to live to him, that so the Entail of the Covenant may be effectual for the benefit of their Seed after them. The Directions relative to this, are spoke to already, and so we pass them here.

SERMON IV.

Mal. i. 6. *A Son Honoureth his Father, and a Servant his Master: If I then be a Father, where is mine honour? and if I be a Master, where is my fear? saith the Lord.*

WE Have already had occasion to Notice, that the Nature of a Covenant makes the Contracting Parties Correlates, that the Relation betwixt them resulting from their Mutual Contract, is suitable to the Nature of the Contract; And that upon God's Contracting with Man, and sinful Man, it necessarily follows, that God must be his *Master*, Man his *Servant*: But that to endear God and his Service to Man, he had condescended to be a *Husband* and *Father* to his People, as well as their *Master*, and to make them his *Spouse* and *Children*, as well as his *servants*. The Text read, sets his *Relations* as *Father* and *Master* before us: And in it we have, *First*, The Duty and Practice of every *Son* and *Servant* (worthy of the names) to their
Father

Father and Master, and that is Honour, A Son honoureth his Father, and a Servant his Master. 2dly, We have God missing, and reprehending Israel for, the neglect of the Duty of Honour and Fear toward him, who was a Father and Master to them, If I then be a Father, &c.

Upon this I shall only enquire, *First*, Into the Foundation of the Relations of *Master and Servant, Father and Children*, that were betwixt God and this People. *2dly*, Into the Import of his being *their Father*, and the *Honour* toward him, which this called for from them. *3dly*, Into the Import of his being a *Master*, and the *Fear* this called for. And, *4thly*, I shall apply the whole.

For the *First*, The Foundation of the Covenant Relation betwixt God and this People whereby he was *their God, Father and Master*, lay in the Entail of the Covenant with their *Fathers*, and especially, *Abraham, Isaac, and Jacob*; for there was nothing with themselves suitable to such Relations. Hence he complains in the Text, *Where is my honour?* and *where is my fear?* I see it not, and you cannot give me an Evidence and Proof of either of these. But however unlike they were unto their Relations to him, they were a Covenanted Seed that

he had not yet quite cast off; and therefore he owns himself a *Father* and *Master*, and continues to act a part as such to them; and because when *Children* and *Servants* neglect their Duty, it's suitable their *Father* and *Master* find fault with, and reprove them: Therefore, so doth he to *Israel* in the Text, *If I be a Father, where is mine honour?* &c.

For the *Second* Thing, God's being a *Father* to his Covenanted People, (*tho' only such by Entail*) points to his having and exercising a *Parental* Charge and Care of them; And his Charge and Care relates, *First*, To his bestowing means of instruction and grace on them. And in this he so much abounded to *Israel*, that he says, Isa. 5. 4. *What could have been done more, that I have not done?*

Secondly, His being a *Father* to his People, points to warmly Exhortations and Commands, such as, Ezek. 33. 11. *Turn ye, turn ye, why will ye die, O House of Israel?*

Thirdly, To Encouragements to Obedience, as he drew them with Cords of Love, and bonds of a Man.

Fourthly, To *Parental* delight and pleasure in his obedient People. Hence he is said to love the *Righteous*, Psal. 146. 8.

Fifthly,

Fifthly, To Correction in case of Disobedience, Prov. 3. 12. *Whom the Lord loves, he correcteth.*

Sixthly, To the Use of all Means for Reclaiming them when *Disobedient*, before he cast off a *Parental* Care of them. Hence, Jer. 9. 7. He melts and tries them, to bring them to repentance, and prevent their ruin; and all, because they are the Children of his People: And therefore by the Entail of the Covenant, his Children. And, Gen. 6. 3. Even when he is provoked to give presently up with the Old World, he bears with them for an hundred and twenty years, before he ruin them for their Sins.

Seventhly, To *Paternal Reception* of them into favour upon their repentance. Hence he thus bespeaks penitent Ephraim, Jer. 31. 20. *Is he my dear Son? Is he a pleasant Child?*

Eighthly, To *Parental Provisions* for his obedient People, it belonging to Parents to lay up for their Children, 2 Cor. 12. 14.

Secondly, God's being a *Father* to his People points us to them as his Children. And this again, points us, *First*, To *Honour* as their Duty toward him, which *Honour* lies in a loving respectful regard to him, and his Commands.

Secondly, To *Filial Confidence* toward him as their allowance in all their addresses to him

Hence

Hence Christ taught his Disciples in Prayer, to address him as their *Father*, *Matth. 6. 9.*

Thirdly, To *filial expectation* of every thing we need from him as our *Provisor*, *Matth. 6. 25.* to the close.

For the *Third* Thing, God's being a *Master* to his Covenanted People, points us, *First*, To *Work* he has for them; and the Scripture is full of this, shewing particularly, the Rules, Manner, End, Principles, and every thing relative thereto.

Secondly, To his providing all Furniture for his *Work* that his People have to do, this always belongs to a *Master*, and it's eminently the constitution of *God's House* and *Work*, that he be served of his own, *1 Chron. 29. 14.*

Thirdly, To his making *Provision* for his People, for this is always a *Master's Part* with respect to his *Servants*; and in this God is so bountiful a *Lord* and *Master*, that he makes all things work together for his Peoples good, that he gives them grace and glory, and withholdeth no good thing from them, *Psal. 84. 11.*

Fourthly, To *Protection* at his *Work*, this is a Claim that Servants have on their *masters*, *Psal. 123. 2.* And the Covenant of Grace has deliverance from Enemies secured in it, *Luke 1. 74.* And to secure this Protection,

Protection, we find the Lord continually surround his People, *Psal.* 125. 2. And so effectually are they hereby kepted from evil, that even when they are slain for their Service, yet they overcome their Enemies, *Rev.* 12. 11.

Fifthly, To *Wages* undertaken for all Faithful *Servants*; and here, tho' there can be no merit in the Lord's Peoples Works, yet the New Covenant rewards, are (of God's Free-grace) the very greatest, even a Kingdom and Crown of Righteousness and Life, *2 Tim.* 4. 8.

Sixthly, God's being a *Master* to his Covenant People, points us to them as his *Servants*; and this is a term frequently used in Scripture to express them by, and tho' mean in it self, yet because of the *Master*, it's so great, that King *David* frequently takes it to himself as his most honourable Title. And this their Relation of *Servants* to God, points,

First, To their setting themselves apart for his *Work*, and laying aside all Business and Cares of their own that may interfere with his Work.

Secondly, *Respectful fear* of offending God; this fear is the principle of careful obedience in a dutiful *Servant*; and therefore it's put for the whole duty of this people toward God, *If I be a Master, where is my fear?* Therefore,

Thirdly

Thirdly, It takes in faithfulness, and diligence, in the Duty God requires of his People.

Fourthly, It points to their *continuance* and *perseverance* in their *Covenanted Work and Duty*, till the Term of their Service, which is till Death.

Fifthly, It allows them to have an Eye to the recompense of reward, that they are to receive from God at the end of their Life: See Christ encourage himself from this, Heb. 12. 2. *For the joy that was set before him, he endured the cross, despising the shame.* Moses also had respect to the recompense of reward, Heb. 11. 26. and Rev. 2. 10. The Crown of Life is proposed to Christians, to encourage them to be faithful unto death: And the reward of the inheritance proposed as a *Motive* to Christian Servants, to be faithful to their Masters, Col. 3. 24.

Use 1. Hence see,

First, A double obligation on all in Covenant with God to serve him, for he is both their *Master and Father*, and they are his *Servants & Children*.

Secondly, A double sin in the disobedience of each, it's unsuitable to their Relation to the best *Fathers and Masters*.

Thirdly, That all the grace and benefits of the Covenant on God's part, are connected with duty on our part; for if God by the Covenant become a
Father

Father to us, we must suitably to this, act the part of *Children* toward him. And if he is engaged to act the part of a *Master* to us, we must be dutiful *Servants* to him. Therefore,

Fourthly, The vanity and presumption of laying claim to God as a *Father* and *Master*, without regard to his *Honour* and *Service*, God, and the nature of things hath put these together, *That the Son honour the Father, and the Servant obey his Master*. And if any in Covenant with God separate these, in the Case in hand; in point of Practice, they must also separate them in point of Profit, Priviledge, and Comfort. Therefore Christ upbraids the unbelieving *Jews*, for alledging God was their Father, when they were obstinately sinning against him, and persecuting him whom the Father had sent to save them, *John 8.40,41*.

Fifthly, The great encouragement all in Covenant with God have to serve him, in all Duty, in regard he allows them to take of his own Provisions for his Work, whatever they have occasion for; and when without him they can do nothing he allows them to depend on his All-sufficiency and makes his Grace sufficient for them in all he requires of them; and yet after all, rewards their work to the highest degree. Also, as a Father he *spareth* his Children that *serve* him, *Mal.3.17*.

So his Commandments are not *grievous*, his *Tok*
is easie, and his *Burthen light*; and in their af-
 flictions he *pitietb* his *Servants*, as a *Father pi-*
eteth his Children, Psal. 103. 13.

Sixthly, See whence a Covenanted People are
 called the Children of the Kingdom of Heaven,
 because it's an Inheritance, God has provided for
 all his Faithful Servants and Children, and which
 by their Covenant-relation to him they have a
 special opportunity of obtaining.

Seventhly, The right of all Covenanted Per-
 sons to address God as their *Father*, if they do
 suitably. Hence Christ directs his Disciples
 in Prayer, to say, *Our Father who art in Hea-*
ven, Matth. 6. 9. And the Lord directs a sin-
 ner of a Covenanted race, how to recover the privi-
 leges of his Children, Jer. 3. 19. *Thou shalt*
call me, My Father, and shalt not turn away
from me. And the penitent Prodigal returning
 to God, says, *Father, I have sinned*, Luke 15. 21.

Eighthly, Hence see a pleasant and Heart-over-
 coming view, of all God's ways and methods of
 Providence with a *Covenanted People*, before they
 finally obstinate in Sin, and cut off from the
 Covenant, and the Adoption of Children; name-
 ly that God is acting *Parentally* with them, for
 their good and Salvation. Is he instructing or

K

reproving

reproving them by his Word? It's the instruction and reproof of a *kind Father*, seeking their good; and therefore he has a special claim to their Ear, *Prov. 4. 1.* Is he kind and beneficent in providence toward them? Then he is teaching his Children to go, taking them by their Arms, healing them, drawing them with cords of love and bands of Men, taking yokes off them, and laying meat to them, as the expressions are *Hosea 11. 1, 3, 4.* Again, doth he correct and grieve them? It's not willingly, but of need, and for their profit, as a *Father* doth the *Son* in whom he *delighteth*, *Prov. 3. 12.* Yea, doth he most sharply correct? It's out of love to *them* as his *Children and Covenanted People*, *Jer. 9. 7.* of which we shall afterward speak more particularly.

Use 2. Hence there is ground for Reproof

First, To Covenanted Persons, who consider not these Relations between God and them, and neglect the improvement of them, either to their Duty, or their Comfort and Benefit.

Secondly, To those that lay claim to God, under these relations to *them*, and expect the benefit of them from him, in the neglect of a suitable Duty toward him.

Thirdly, To those that are sincere, obedient

and faithful Children and Servants to God, but still are afraid to lay claim to him, act Faith on him, or address him as their *Father* and *Master*. For fear of, and to avoid *presumptuous confidence*, they fall into *unbelieving diffidence*.

Use 3. Hence Comfort to the Children and Servants of God, why, He will provide for you, protect you at his Work, and in due time richly reward you; and seeing you now are the Sons of God, tho' it appear little in outward things that you are so, yet in a little time you shall be like Christ his Son, 1 *John* 3. 2. No Son of any earthly King, shall then equal you in glory.

Use 4. Hence there is ground for *Exhortation*,

First, To all in Covenant with God, to serve and honour him, why, *First*, If you do not, you shall not long reap any of the priviledges, flowing from his being a *Master* and *Father*; but in stead of this, you shall be beaten with many stripes, cast off from his Paternal care, and miss the heavenly inheritance of his obedient Children.

Direct. 1. Take care to be Regenerated, for then, you can never act the part of Children to God.

Secondly, Take pains to know his Will.

Thirdly, Practice what you know.

Fourthly, Do all in his Service, in a sense that of your selves you can do nothing, and in dependence on Christ for grace sufficient for every Duty, and then you shall be able to do all things through Christ strengthening you.

Fifthly, When you have done all, be denied to all, in point of merit, acknowledge you are unprofitable Servants, that have done nothing but what was your Duty to do; yet still encourage your selves in the expectation of a *Covenanted reward of Grace*.

Secondly, To all degenerate Children of God to return to their Father, why, He will yet receive you, with Parental Affection, when you return, as *Jeremiah* 31. 20. and *Luke* 15. 20 to 25.

Direct. 1. Return with confession of your Sin against him, *Luke* 15. 21. *Secondly*, Call him Father, and live henceforth suitably to that Relation, *Jer.* 3. 19.

SERMON V.

Containing the *Entail* with its *Limitation*.

Psal. 103. 17, 18. *The Mercy of the Lord is from everlasting to everlasting upon them that fear him: and his righteousness to childrens children; to them that keep his Covenant, and remember his Commandments to do them.*

THE First of these *Verses* contains a Two-fold Priviledge of the Godly. The *First* relating to themselves, *The Mercy of the Lord from everlasting to everlasting upon them.* The *second* Relating to their Posterity, *And his Righteousness to Childrens Children.* His Righteousness is the same thing with his Mercy upon the latter; only in accomplishments to the Posterity, it puts on the form of Covenant Truth, because by the extent of the Covenant to the Seed of the first Covenanter, all the blessings of the Covenant, at first *mercifully* contracted with the progenitor, become *Covenant Truth*; and the righteousness and Faithfulness of God, becomes concerned in the performance of them to the Posterity. Thus these blessings are called Mercy

to *Abraham*, and the Truth to *Jacob*, *Mic. 7. 20.*
 The *Entail* of the *Covenant* being already dis-
 coursed of. All we design here, is the *Limitation*
 of it, to those *that keep God's Covenant*, &c.
 that is, to them that are faithful performers of
 Covenanted Duty, and in order to this, *remem-*
ber his Commandments, (the Rule of that Duty)
 with a sincere design, and endeavour *to do them*.
 And upon this I shall, *First*, Shew that the Ac-
 complishment of the Promises of the Covenant
 of Grace, depends upon Covenanted Persons, their
 performance of their Covenanted Duty. *2dly*,
 The Nature of this performance of Covenanted
 Duty. *3dly*, The Nature of that dependence the
 one hath on the other. And, *4thly*, Apply
 this Point.

For the *First*. This appears, *First*, From the
 Tenor of the Covenant, wherein as God engages
 to be his Peoples God, so he takes them engaged
 to be his People, as has been shown already.
 And when this Covenant is solemnly renewed,
 with the People, and Children of *Israel*, they
avouch him to be the Lord *their God*, to *serve*
him, and he *avouches* them to be *his People*, that
 they may *serve him*, *Deut. 26. 17, 18.* And so
 closely connected are God's performance of his
 part of the Covenant, and our performance of
 our

our part thereof, that if a Covenanted People forsake him, he will forsake them, 2 Chron. 15. 2.

Secondly, It appears from the Lord's declaration, that if a Covenanted People break their part of the Covenant, they shall *know his breach of promise*, that is, that he is not obliged to perform what he had promised, and would have performed, if they had performed their Duty toward him, Numb. 14. 34.

Thirdly, God's gracious presence with a Covenanted People (which has all the blessings of the Covenant wraped up in it) depends on their being and abiding with him, in the way of their covenanted duty: Hence that in 2 Chron. 15. 2. *The Lord is with you, whilst you are with him.*

Fourthly, We find God suspends the exercise of his Offices in behalf of a covenanted people, when they neglect their covenanted duty toward him. Hence when the Prophet misses God's acting the part of his Peoples King, in rescuing them from their Enemies, God answers for it, and lays the blame on themselves for provoking him to anger, Jer. 8. 9.

Fifthly, So close in all cases is the *Connection* betwixt *God's Part* and his *Peoples Part* of the Covenant, that when Saints themselves by presumptuous Sin, make some steps out of the ordinary

nary course of their covenanted duty, tho' they miss not Heaven, yet they miss much comfort that otherways they would have had by the way thither; witness *David's* losing the joy of God's Salvation for a time, his broken bones, and his feeling the pains of Hell, *Psal.* 51. 8. 12. and 116. 3. and all for his presumptuous Sin; this procured him a rough way to Heaven, tho' he fell not quite short of it.

For the *Second* Thing, That performance of Covenant Duties, on which the accomplishment of Covenant Blessings depends, is not to be understood of a perfect and sinless obedience; for thus none in this Life could keep God's Covenant, seeing no Man lives and sinneth not, and in many things all offend; this also would make it a Covenant of Works, not of Grace, if there were none attaining the Promises, but by perfect obedience.

Secondly, It is a sincere, constant, endeavour through Grace, to perform all Covenant Duties, accompanied still, with a humble sense of imperfection and sin, accompanying our best performances; this was with *Isaiab*, *Isa.* 64. Such in Scripture account, are *the undefiled in the way, who walk in the Law of the Lord*; Such tho' still they Sin through weakness, yet can be said still say, *They have not wickedly departed from the*

their God, Psal. 18. 21. and therefore *they are keeping his Covenant, and remembering his Commandments to do them.*

For the *Third Thing*, There is no connection or dependence in point of merit, betwixt duty on our part, and the accomplishment of the promises on God's part.

Secondly, There is a connection and dependence of God's institution and appointment, which no man must remove.

Thirdly, The Honour of God's Holiness, requires his People to be Holy, and a sinful Covenanted People in a special manner, profane the Holiness of the Lord which he loveth.

Fourthly, This Connection is of use, to quicken even the best Saints to Covenanted Duty. Hence Paul, tho' assured of Heaven, yet was as sure, he could never obtain it, but in the way of the Covenant; and therefore he beat down his Body, just after he had preached to others, he himself should be a castaway; see, 1 Cor. 9. 26, 27.

Fifthly, Our Duty disposeth us, for enjoying the promises, and blessings of the Covenant, and without it we could never be in a suitable temper for receiving these: without Holiness God cannot be enjoyed, either in communications of grace here, or of glory hereafter; for it's only the
pure

pure in Heart that can see him, *Matth. 5. 8.*

Use 1. Hence see,

First, The Covenant of Grace, is a Covenant of Duties, and doth not consist of Promises and Priviledges only, as some affirm.

Secondly, No Covenant priviledge, can loose our obligation to duty.

Thirdly, The only method wherein we can successfully seek after Covenant blessings, is the keeping the Covenant, and remembering God's Commandments to keep them.

Use 2. This reproves, *First*, Them that lay claim to Covenant Promises, in the neglect of Covenant Duties; these pervert the Covenant. *Psal. 50. 16, 17. How darest thou take my Covenant in thy Mouth? Seeing thou hatest Instructions, and slightest my Words, i. e. my Commandments.*

Secondly, These that are sparing in the performance of Covenant Duties, such shall receive sparingly of Covenant Blessings.

Thirdly, These that having sometime entered on a course of covenant duty, and have given over, if they repent not, they shall lose all they have wrought, and come entirely short of the blessings of the Covenant.

Fourthly, These that sometimes have been diligent in Duty, but now are become slack and

rem
very

remiss therein, they are in hazard of losing much of the good of the Covenant.

Use 3. Hence we may draw encouragement to them that are abounding in all Covenant Duty, they shall not be straitned in God, as to the accomplishment of Covenant Promises.

Use 4. Hence there is ground for Exhortation to all in Covenant with God, and particularly, the Seed of the Godly, *to keep God's Covenant, and remember his Commandments to do them.*

Why, *First*, Your holiness lies in this, and your Covenant-relation to him obligeth you to *be holy, as he is holy*; and *Holiness becometh his House for ever.*

Secondly, God will be sanctified in all that draw near to him, and by your Covenant-relation you are of the People that are near to him; and if you do not sanctifie him by obedience, he will sanctifie himself in your ruin.

D I R E C T I O N S.

First, Tho' of thy self thou canst not serve the Lord, yet be not discouraged from essaying any commanded duty, for thou hast Christ to strengthen thee, and so art able to do all things by his assistance; therefore in dependence on him, put thy Hand to all Duty.

Secondly, Shun not only palpable Sin, but flee every appearance of that evil. *Thirdly*,

Thirdly, Live in constant remembrance of his Commandments, and thy obligations to do them.

Fourthly, Be always careful to observe the imperfections and short-comings of thy Duties, to keep thee from Pride, and Self-righteousness, which are so ruining of the best performances; and still own and acknowledge thy self an unprofitable Servant.

Fifthly, Beware of presumptuous Sin, this may marr, much of the good of the *Covenant* to thee.

Sixthly, Abound in Covenant-duties, so shall Covenant-promises be abundantly accomplished to thee.

Seventhly, Plead Covenanted grace for enabling thee to perform Covenanted duties, for it's a promise of the Covenant, that *He will put his fear in his Peoples Heart, that they may not depart from him*, Jer.32.40. And let children of godly Parents plead the Promises of Grace made to their Parents on their behalf, such as that, Deut. 30. 6. *I will circumcise the Heart of thy Seed to love the Lord thy God*; and Isa.44.3. *I will pour my Spirit upon thy Seed*. Let them plead these, and the like Promises, upon this Argument, *That God is the Lord their God*, Jer. 31. 18. He has directed us to plead these, Ezek.36. 37. *For all these things I will be enquired of by*

the House of Israel, to do them for them. And he hath not said to the House of Jacob, Seek me in vain. If it be asked here, seeing there is such a *Limitation* of the *Entail* of the Covenant, where's the advantage by it to the Seed of the godly, more than to others that hear the Gospel, and have all the promises in their offer, to be obtained in the way of obedience to the call and commands thereof? To this I answer,

First, The *Entail* not only secures, but evidences, the certainty of the Salvation of the Believers Children, that Die in Infancy, as has been shewed.

Secondly, The *Entail* puts the strongest Arguments, in the Believing Parents Mouths, in praying for Grace to their Children, and in praying for a Blessing on the Means of their Education for God, as also has been shewed.

Thirdly, The *Entail* puts effectual Arguments in Believers Childrens Mouth for Grace, when they come to feel they want the same, Jer. 31. 8. *Turn thou me, and I shall be turned; for thou art THE LORD MY GOD.*

Fourthly, When they consider it, it determines them readily, cheerfully, and resolutely, to comply with the call to leave Sin, and turn to God, Jer. 3. 22. *Behold, we come unto thee; for*

for thou art **THE LORD OUR GOD.**

Fifthly, In case of their Faiths fainting, in pleading for Grace, from any Personal-claim thereto, fearing lest their own Covenanting, or their asking, be not duly qualified, they have Promises of the Covenant to their Parents, or their behalf, to have recourse to, and fix their firmest Faith upon, and without any hesitation of unbelief, to ask, seek, and knock, till they obtain; and are not all these valuable priviledges that cannot be pretended to, but by the *Entail*

SERMON VI.

Wherein the *Entail* is Improven in an Exhortation to Repentance.

Hosea 12. 4, 5, 6. *He found him in Beth-el and there he spake with us.*

Even the Lord God of Hosts, the Lord is his memorial.

Therefore turn thou to thy God: keep Mercy, keep Judgement, and wait on thy God continually.

THe great scope of the Prophet in this whole Book, is to convince the degenerate Posterity

ity of *Jacob*, of their Sin, and to convert and
 reform them therefrom. And in order to this,
 he sets before them in the Context, from *verse*
First, The Religion of their Patriarch *Jacob*,
 that they might see how unlike him they were :
 and here takes notice, *First*, Of something like
 striving for the best blessing, *viz.* that of *Pri-*
ogeniture, whilst he was yet in the Womb,
 he took his Brother by the Heel in the Womb.
Secondly, He wrestled with God for his Blessing,
 till he obtained it. And this wrestling was part-
 ly bodily and external, (for God appeared in
 the Prelude of Christ's Humanity, *Gen. 32. 24.*)
 but especially internal by weeping and supplica-
 tion. *Secondly*, He sets before them the honour
 and advantage *Jacob* had hereby ; *As a Prince*
he had power with God ; he had power over the
 angel of the Covenant, and prevailed ; so he
 obtained the Blessing, and the *Princely Title and*
Name of Israel, to his perpetual honour. And
 by this the Prophet would have them sensible,
 how their being below *Jacob's* Religion, had
 sunk them down from his honour and happiness,
 under the power and oppression of Men, whose
 slaves they now were, in stead of being Princes
 with God. *Thirdly*, In the end of the 4. *ver.*
 where our Text begins, he sets before them their
 equal

equal concern in Religion toward God, with the Patriarch *Jacob*, *He found him in Beth-el, and there he spake with us.* 4thly, He sets before them the Excellency of God, whom *Jacob* served and whom they were as much concerned to serve as he, ver. 5. *Even the Lord God of Hosts, the Lord is his memorial.* 5thly, He sumeth all up in an Exhortation to them to repent, ver. 6. *Therefore turn thou to THY GOD, &c.* And our design is, *First*, To Explain, and then Apply these Particulars.

For the *First* of these in our Text, (tho' the *Third* in the Prophet's Discourse) We would know this relates to *Jacob's* Journey, from *Beersheba* to *Padan-aram*, where God appeared to him, as he lodged without, and served him, and his Seed Heirs to the Covenant with *Abraham* and *Isaac*, which History is to be found, Gen. 28. 10. to the close. And as it is summed up here in this short account, *He found him in Beth-el, and there he spake with us.* It points up

First, To some things destitute and forlorn in *Jacob's* present circumstances, and it is frequently a Season of Grace, and special favour to God's People, when they are in extraordinary trouble and danger. Tho' *Jacob* was Journeying toward his Friends, where he had ground to expect

kind

kindly entertainment, yet he was leaving his Fathers House, for fear of his Life, *Gen. 27. 41.* He was also travelling alone, where he had so little confidence in the People, that he chused rather to lodge all night in the open Field, than to ask Quarters from them, tho' he was very near a City, when Night came on. There was in all this, something of the case mentioned, *Psal. 107. 4. He walked in a strange way, found no city to rest in;* and was much under the shadow of Death.

Secondly, *He found him,* Implies Inquiry after him; and God's Inquiry after *Jacob*, minds us, that Men were not inquiring after him, in his his very pitiable condition. His Parents knew not the strait he was in, and could not have his particular circumstantiated case at heart; and tho' they had known it, they could not have come at him seasonably, to bear him company, to comfort and protect him. And as little knew his Friends, to whom he was going, that they might have sent to meet him. So he had neither Sympathy from Men, nor his nearest and dearest Relations, nor were they moved thereunto to seek him: But all that is wanting with Man, was made up to him *by his heavenly Father.* He knew the whole of *Jacob's* case, and he inquired
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after him; not that God formally inquireth in any case, but it expresseth after the manner of Men, his acting for *Jacob*, what he knew well his present case needed. Therefore,

Thirdly, It points to God's manifesting himself to *Jacob*, in this place. Persons enquiring after another that needs them, when they come near them, they let them know they are there, so was it here: The particular account of the manifestation, is in *Gen. 27. 13*. The Lord himself, the Son of God, appeared from Heaven in a Person of his Incarnation.

Fourthly, It implies communications of what help and encouragement (over his present afflicted case) *Jacob* needed: And here the Lord encouraged him against all his fears, *First*, By himself, owning him the *heir* of the Covenant with *Abram*, and *Isaac*, and serving him and his Seed, heirs to the promises thereof; and engaging to take care of him whilst abroad, and to bring him safely back to the Land of *Canaan*, and not to leave him, till his promises should be fulfilled to him: See *Gen. 28. 13, 14, 15*. He encouraged him by the *Ministry of Angels*, whose care of him the Lord discovered to him *ver. 12*. that he might rest there, the more quietly till Day, seeing he had such a Guard about him.

him. The constant attendance of which guard in all after dangers, he was allowed always to expect, as well as the Lord's own presence, till all that God had promised should be accomplished to him.

Fifthly, He found him in Bethel. This was not the Name of the Place before, *verse 19.* But the City adjacent hereto was called *Luz* at the first; but now its very open Field becomes *Bethel*, that is, *The House of God*, that no Palace upon Earth can be compared unto.

Sixthly, There he spake with us. This points us to the *Posterity of Jacob*, in *Hosea's* time, as served heirs with him *their Patriarch*; at *Bethel*, to the Covenant with *Abraham*, and *Isaac*; and that therefore they were equally with *Jacob* in Covenant with God: In the very same arms he became their God, wherein he had become the God of *Jacob*: For whatever he spoke to him at *Bethel*, he spoke the same to his Seed after him; *There he spake with us.*

For the *Second Thing*, Wherein the Prophet sets before them the excellency of *Jacob's* God, and therefore their God, *Even the Lord God of hosts, &c.*

First, This Name of *G O D*, points to his Divine Perfections, already spoke to, from

Exodus 3. 14. and therefore we pass them here.

Secondly, The Lord is his memorial. This we reckon is a Concise Elliptical Sentence, the full account of which is, *Exodus 3. 15.* which is also already discoursed of. That this is the account of it, seems to be pointed at in the next verse where they are called *to turn to their God*, as a native consequent of what went before, and what went before of this name of God, as at length expressed, most fully and plainly declares, the Covenant-relation betwixt God and this People and the Reason of the Elliptical conciseness of the Expression may be, the Prophet's being ravished with the contemplation of the Divine Essential Glory, on the one hand, and his relational Grace to *Israel* on the other, that his Thoughts are swallowed up, and are expressed in this pathological, abrupt, broken way, as Men use to speak when they are astonished and overcome with love, *The Lord his Memorial.* For so it runs in the *Original*:

The *Third* Thing being an *Exhortation*, we shall e're we enter on it, make some *Use* of what is already said. And hence see,

First, How afflictive circumstances the Lord's People may sometimes be in, as *Jacob* was, benighted without quarters, alone, and in a strange place

place, and all without the knowledge, and sympathy, or concern of Friends.

Secondly, How needful, useful, and happy it is, to be Interested in God, who knows all things, who is every where present, who is Almighty in Himself, who has Hosts of Angels at His Command, to Imploy in Ministering to his People, and who pities his People in Trouble, as a *Father pitieth his Children* : For in such a case, he manifests both himself, and his Angels to *Jacob*, and imployes both *himself*, and *them*, for his help.

Thirdly, When Saints Circumstances are most afflictive, they have sometimes the nearest, and most remarkable Communion with God ; so it was with *Jacob* at *Bethel*.

Fourthly, Communion with God, makes the meanest circumstances in the World, preferable to the best without it : Therefore *Jacob* reckons his lodging alone, in the open Fields of *Luz* ; better than if he had been entertained in the finest Palace on Earth, and calls the Name of the Place *Bethel*, **THE HOUSE OF GOD**, because he had Communion with God in it. So full of pleasure, and ravishing delight, is this attainment, that it makes want of House and Harbour, the best travelling in the World.

Fifthly, Times of Communion with God, are sometimes happy occasions for Posterity, as well as a Person's self: For this meeting betwixt God and *Jacob*, was a Priviledge, to his Posterity in *Hoseab's* time, there he spake with *them* in *Jacob* their Patriarch and Representative.

Sixthly, The Covenant of Grace carries all ways in it, an entail on, or extent to Posterity when entred into with a Person concerned in Children. Hence in this Transaction with *Jacob* at *Bethel*, God first owns *Jacob* Heir of the Promise made to *Abraham*, and *Isaac*, *Gen.* 28. 13. and then makes over the same to *him*, and his Seed after him.

Seventhly, The ineffable Divine Glory, and Grace that appears in God's Name, as expressing a Relation to his People, and extending this Relation to their Seed, is a most ravishing Subject. Hence the Prophet here is not able to express the Name of God at length, which he is citing out of *Exodus* 3. 15. but cuts it short, in a rapture of holy wonder and adoration of the Grace of God, *The Lord his Memorial*. The Name at full length is, *The Lord God of your Fathers, the God of Abraham, the God of Isaac, the God of Jacob: This is my Name for ever, and this is my Memorial to all Generations.*

Eighthly

Eighthly, Hence see the Divinity of the Person of our Lord Jesus Christ; for it was he that appeared, and spake to *Jacob* at *Bethel*, and whose Name is here called, *The Lord God of Hosts*. And because this Foundation-stone of all true Religion, and hope toward God, is attacked in our Day; let us establish our Faith herein, by considering, *First*, That here the Incommunicable Divine Name *Jehovah* is ascribed to him. Therefore.

Secondly, The whole Incommunicable Divine Perfections are all his. Hence, *Zech. 13. 7.* the Father owns him, *the Man that is his fellow*; and *Philip. 2. 6.* He is said to be *in the form of God*, and thinks it no robbery to be equal with God. Therefore,

Thirdly, The exerting and imploying of these Perfections, whether in establishing the Eternal Decrees, or in the execution of these Decrees, ascribed to him: Hence, *Prov. 8. 22.* *The Father possessed him in the beginning of his way, and before his works of old*: When establishing the Eternal Decrees, with respect to the Creation, it was in Union, Communion, and conjunction with the Son, that the Father acted; and there, before any Creature was, *He was set up from everlasting*, in the Council and Covenant

Covenant of Redemption, to be a Saviour of Sinners, *verse 23.* And in the Execution of these Decrees, *First*, In the Works of Creation, then Christ was *with the Father*, *ver. 27.* He was *by him*, and the Father and he were mutually one anothers delight, *ver. 30, 31.* Hence, *John 1. 3.* *All things were made by him, and without him was not any thing made that was made;* and *Heb. 1. 2.* the Father is said to have *made the Worlds by him.* *2dly*, In the Works of Providence, his hand is in *upholding all things*, *Heb. 1. 3.* *He has all power in Heaven and Earth in his hand*, *Matth. 28. 18.* The Divine Work of searching and discovering the heart is his, *Rev. 2. 23.* Also of judging the world, and of rendering to every one according to his works, *John 5. 22.* *Rev. 2. 23.* He also dispenseth Divine Blessings, *Gen. 32. 19.* and giveth Eternal Life to his People, *John 17. 2.* Hence,

Fourthly, He equally with the Father, and the Holy Spirit, is the Chief End of all Things; and therefore all things are said to be made *for him*, *Col. 1. 16.*

Fifthly, He is justly the Object of Divine Worship; and therefore the Father calls for it, from *Angels*, to him, *Heb. 1. 6.* and from *Men*, *John 5. 23.* And he equally with the Father, and

and Holy Spirit, is invoked to bless the Churches; and in his Name Christians are baptized.

Sixthly, As he is the same with the Father for Nature, so for Personage; *He is the brightness of his Glory, and the express Image of his Person*, Heb. 1. 3. All which fully and plainly evince the Divinity of our Lord's Person, and that hereby he is able to save Sinners, which otherways he would not be able to do; wherefore he encourages *all the ends of the Earth to look to him, and be saved, BECAUSE HE IS GOD*, Ma. 45. 22. With the Faith of this Article of our Creed, all acceptable and saving Faith in God and the Father standeth, or falleth, 1 John 2. 23. *Whosoever denieth the Son, bath not the Father; but he that acknowledgeth the Son, bath the Father also*. After all which, what an extraordinary Spirit of Apostacy, must possess and rule these, who in the best Reformed Churches, at the first step of their Defection, go beyond *Papists* themselves, who to this Day are Sound in their Doctrine, on this Point?

Use 2. Hence passing all other things; we come to the *Exhortation* in the Text, to the Degenerate Posterity of Godly Predecessors *to turn to their God, &c.* Where we have, *First, The Duty*

Duty called for, *to turn to God.* 2dly, A Motive thereto, drawn from his being *their God*. 3dly, A Direction, *keep Judgement and Mercy*. And, 4thly, Their allowance to trust in him as their God, in the way of their obedience to him, *this, and wait on thy God continually.*

For the *First*. It points, *First*, To their leaving and forsaking the Sins whereby they have departed from God; in turning to him, they are behoooved to turn their back on these, and their hearts with grief for, and hatred of them. Hence we hear of a penitent People, their returning to God with weeping, because they have perverted their way, and forgotten *the Lord their God*. Jeremiah 3. 21.

Secondly, Unto the Acting and Exercising of Faith on the Mediator, and the Grace of the Covenant, in, and through him, for pardon of their by-past Sin, and more Grace, whereby they may perform their Duty in time coming; all this is couched up, in what is expressed, Jer. 50. *Come, let us joyn our selves to the Lord, in the perpetual Covenant never to be forgotten.*

Thirdly, To their turning to the practice of all Covenanted Duty, in dependence on Covenanted Grace; and particularly, the People of the Text, are called hereby to return to their

world

worship of God, in the corrupting of which their main Sin formerly lay.

For the *Second* Thing. The Covenant Relation between him and them, made their Sin,

First, The more sinful, and therefore they had the more need to repent of it. It was *hereby* Truce-breaking with God, and because the Covenant founded a Marriage Relation, betwixt God and them, it was *hereby* like the Treachery of an Adulterous Wife, *Jer.* 3. 20. Therefore,

Secondly, The more dangerous to them, if they would persist in it: So there is here, an awful warning of them, to prepare to meet, and answer *their God*, for their Sin, unless they should repent, like that which we have, *Amos.* 4. 12. And thus the Terrors of the Lord are set before them, to perswade them to Repent.

Thirdly, God's not having yet rejected them, and quite cast off his Relation to them, was a monument of his respect to them, his unwillingness to put them away, of his willingness and readiness to pardon their Sin, and be reconciled to them, if they would yet repent and turn to him. Thus they are besought, by the Mercies of God, to Repent.

For the *Third* Thing, *First*, The Direction of all their only works of Righteousness, and Mercy, being

being the Duties of the Second Table, which may be, because there was a special eye on the Duties of Worship (to which the First Table relates) in the call to turn to *their God*. However, the duties of both Tables, must be regarded by all, that return from Sin to God, else they will be reckoned but partial in the Law.

Secondly, The *Direction* to keep these, taken in a Careful, Habitual, Resolute, Fixed and Constant Practice, of the duties of both Tables of God's Law; and this from Right Principles, and for Right Ends, and in a Right Manner.

For the *Fourth Thing*, *Wait on thy God continually*. This waiting is that of expectation of Good from God; and in this view, it points,

First, To Actings of Faith on his Almighty Power, on his Covenant Relations and Promises, for whatever they stood in need of; the foundation of which Faith was, his being God and *their God*.

Secondly, It points to Patience, wherein they were to wait for the Accomplishment of His Promises, to prevent despondency, in case of the delay thereof at any time; and in case of afflictive circumstances, and the lengthning out of the same, *Wait on thy God continually*.

Thirdly

Thirdly, It points to the certainty of God's appearances for his People in due time, to fulfill all his Promises to them; that he will not leave them, till he perform all the Good he has spoken to them; He is a God of Judgement, and will in the best time, and way, fulfill all his Promises to them. Hence they are declared blessed, who wait for him, *Isa. 30. 18.*

Fourthly, It points to a Connection betwixt the Lord's Peoples careful performance of their Covenanted Duty, and their believing and warrantable expectation of the performance of Covenant Promises to them; for thus the Direction, and their Encouragement runs, *keep Mercy, and keep Judgement, and wait on thy GOD continually*; much like that, *2 Chron. 15. 2.* *The LORD is with you, whilst you are with him.*

S E R M O N

SERMON VII

Wherein the *Entail* is Improven on God's Part
in Encouragements to Repentance, and
Mens Part in a Kindly Compliance with
God's Calls thereto.

Jer. 3. 14. *Turn, O backsliding Children, for
I am Married to you.*

Verse 22. *Turn, O backsliding Children, and
I will heal your backslidings: Behold, we come
unto thee, for thou art the Lord our God.*

IN these *Verses* we have, *First*, A double
Exhortation to the degenerate Children of
Israel to Repent. 2dly, A double Motive there-
to, *First*, *For I am Married to you.* 2dly,
I will heal your Backslidings. 3dly, The Efficacy
of the Exhortation, *Behold, we come unto thee
for thou art the Lord our God.* We have al-
ready spoke to the Duty of turning to the Lord
which they are called to, and shall say no more
of that, but proceed to the other Parts of the Text.

The *First Motive* then to the Duty, Is drawn
from a Marriage-relation between God and them.
For understanding of which, let us consider the

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Import of Marriage among Men; and we have
 , *Hosea* 3. 3. thereby the Woman is engaged
 to be for the Man, and the Man for the Wo-
 man: And in allusion to this, a Covenanted
 People are engaged to be for God, to Serve, and
 Worship him, and to imploy themselves in all
 Capacities for his Glory; and God is engaged,
 to imploy himself, and glorifie his Divine Per-
 fections, in benefiting them: And thus it is of
 the same Import, with his being a God to them,
 and their being a People to him, which has been
 length already handled; only the Relation
 arising from Marriage, is the nearest and dear-
 est, the Claims of the Parties one upon another
 the strongest, and their Mutual Offices to
 one another (when they carry suitably) are
 the kindest: So God hereby commends himself,
 and his service to his Covenanted People, in re-
 viving them into the nearest Relation to him-
 self, that by a Covenant with his Creatures can
 be made up, gives them the strongest claim up-
 on him, for all the Grace of his Covenant, and
 engages to act the part of the kindest Husband
 to them, they still (to secure all) acting a
 suitable part toward him. In this then, there
First, An Argument of Duty, enforcing their
 Return to God, when they are under one of the
 strongest

strongest, and most engaging, and endearing obligations to his Service. 2dly, An Argument of Advantage, it must be for their greatest good to turn to God, who is under the strongest ty to the best and kindest offices to them, if they loose not his obligation, by continuing obstinate ly in their Sin, and departure from him. 3dly There's in his allowing them to return (after departures from him, compared to Adultery verse 20.) an Argument of singular kindness and respect: For this in the like case among Men would defile a Land; but he so hates putting away, that he allows his Covenanted People when they are backslidden Children, to return to him: See how from this he insinuates himself upon them, to regain their affection, *Jer. 3. 1*, to

The *Second Motive* to engage them to turn to God, is, *I will heal your backslidings*. And this points us,

First, To their Sin as defection from former attainments in Religion, which we are not to consider so much in a *Personal*, as *Political Capacity*. They were now slidden back, from their Religious Life and Practices of their Godly Ancestors, from whom (by the *Entail*) they had derived the Covenant Relation to God, on the account of which, he was Married to them.

Second

Secondly, This points to their Sins as numerous, whereby they fell short of their Ancestors Religion.

Thirdly, It points us to their Sins, as Diseases and Wounds, that needed healing. And indeed Sin is the worst Wound, or Disease a Person can be under ; for it's a Disease in the Soul, and in the better part. It's also the procuring cause of all Trouble, in Mens Bodies or Estates.

Fourthly, It holds forth Sin as a disease, that none but God can cure. Therefore he as only able to effectuate the same, offers the cure, *I will heal your backslidings.*

Fifthly, To his undertaking to *heal their backslidings.* Which contains in it every thing necessary, for their relief from their Sins, and all the afflictive consequences of them. As the cure of a disease is the removal of it, and the afflictions that accompany it. And all this takes in no less, than pardon of all their guilt, breaking the dominion of their Corruptions, the renewing and sanctifying of their Hearts, and enabling them by his Grace, to reform their lives ; and as far as might be for their good, a return of his smiling providence, in stead of former frowning ones, whereby he had contended with them, in their Sins. In all which, there is the most

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pungent Argument, for their returning to God in their Necessity on the one hand, and his Bignity, richest Grace, and most bountiful Mercy, on the other.

The *Last* Thing, Is the Influence all this has on them, *Behold, we come unto thee, &c.* And this expresses,

First, The thorowness of their Repentance. They not only turn from their Sin, but turn to God. They not only cease to do evil, but they learn to do well.

Secondly, It points us to their Readiness, Cheerfulness, and Resolution in parting with their Sin, and complying with God's kind invitation and offer of Grace, *Behold, we come unto thee*

Thirdly, We have the spring of all this, *For thou art the Lord our God.* And there is here a discovery and sense, *First*, Of its being their bound duty to serve him. *2dly*, Their chief honour and happiness to do so, seeing it was connected with God's acting the part of *the God and Husband* to them. *3dly*, Of their guilt and folly in turning away from him. *4thly*, A Heart-overcoming sense of his kindness in yet owning his Relation to them, as standing in, and offering to them all Grace, to qualify them, for his acting in all things suitably to that Relation toward them.

Use

Use 1. Hence see,

First, How loath God is to cut off a Covenantanted People and Race, from a Covenant Claim to Him, in that after they are backslidden Children, and like a Treacherous Wife; He keeps up the Covenant and Marriage Relation, and makes an Argument of it in dealing with them to Repent, and offers to take up all quarrels with them, and give them Grace, wherewith to live suitably in time coming.

Secondly, How effectual the Consideration of Covenant Claim to God is, to prevail with Sinners to repent and turn to God. This is that which in the Text prevails with this People, and makes them so lively, and ready, in compliance with God's Call to return to him.

Thirdly, Whence it is, that so many Church-members, who have a Claim to God, notwithstanding of daily Calls and Invitations to Repentance, go still on in their sinful courses: It is, because they do not consider their Claim in God. Hence when such come to see the evil of their way, this is a main part of their Lamentation over their sinful courses, *that they forgot the Lord their God*, Jer. 3. 21.

Use 2. Hence, passing all other things; we bring home the *Exhortation* in the Text, to all

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degenerate Children of Godly Predecessors,
Turn ye backsliding Children, for I am Married to you, saith the Lord: And return ye backsliding Children, and God will heal your backslidings. Motives and Directions proper for you, are already spoke to. Consider the one till your Heart be engaged to the other, and you find it in your Hearts, to entertain the Gospel calls and offers which you daily have, with the answer in the Text, Behold, we come unto thee, for thou art the Lord our God.

If any object here, *We cannot return, nor come to him.* I answer,

First, Very true; none can of themselves, and by might of their own; for without me, saith Christ to his Disciples, ye can do nothing.

But, *Secondly, By the Lord's assistance, every Man can do, whatsoever the Lord calls him to. Hence the Man, who 2 Cor. 3. 5. is not sufficient of himself to think any thing, can, Phil. 4. 13. do all things through Christ strengthening him.*

Thirdly, The Lord's Strength, Assistance and Grace, is included in the cure of thy backslidings, offered in the Text. Act Faith on the word and essay, and put hand to your work in dependence thereon.

If you say, You cannot do this either. I answer, *First*, You carry your Inability too far; you should fall in with the first proposed Duty, in a sense of your own Inability, and with your eye and dependence on God's Grace offered to you: But when in neglect of the Duty, you say, You cannot accept, nor lean on the offered grace, this is indulging of unbelief, slighting and disputing God's Commands, and neglect of your selves.

Secondly, Find you Unbelief in your Essays of Duty, and an Inability to depend on the offered grace? Go to God in Christ with it, and say, *Lord, I believe, help thou mine unbelief, and thy backslidings shall be healed*, as well as the Man's Child (who had difficulty to believe that Christ could cure him) was cured, when he thus addressed Christ with his Case.

Thirdly, Either you are serious Persons, and exercised with this your Case, or not. If not serious, all your Objections this way, are so many Excuses you are making, for your lazy neglect of Duty, and presumptuous disputings God's Commands, and accusations of him, at first insinuations that way, and you will have to answer to, for all this.

But if you be Serious, you have some measure

of Faith in this Matter, and the Lord has turned you to himself; but by indulging your self, in poring on your own insufficiency, as of your self, and neglecting to set your sufficiency in the strength of Christ, over against the same, you sink your own Spirits, and weaken your own hands in Duty, and marr your own comfort in the performance of it; be no more then *faithless*, but *believing*. And when you cannot believe as you would, and need, go to Christ with it, that he may help your unbelief; and never entertain one thought of your insufficiency for any called for Duty alone, but presently connect with it, I can do this, and all other Duties, *through Christ strengthening me*. And in the confidence of the Promise of his Strength and Assistance, readily and cheerfully essay all commanded duty.

SERMON VIII.

Shewing God's Improvement of the *Entail*, in the Correction of these that slighted Instruction

Jer. 9. 7. *Therefore thus saith the Lord of Hosts*

I will melt them, and try them ; for how shall I do for the Daughter of my People ?

THese Words contain a Threatning of the sorest Afflictions, to come upon the *Jews*. And in them we have, *First*, The Nature of the Afflictions, they are to be *melting* and *trying*. *2dly*, The Spring of the Lord's Threatning them with such Afflictions, *For how shall I do for the Daughter of my People ?* All we design is, *First*, To Explain, and then to Apply these two.

For the *First*. *Melting* and *Trying* them, is spoken in allusion, to the melting of valuable Metal, in a Furnace, to try what of it is true Metal, and what is Dross, and to separate the good from the bad. And this holds forth,

First, The Moral Dross of Sin and Corruption, as incorporate with this People, to the spoiling of their value, and marring God's regard to them.

Secondly, This Corruption is held forth as cleaving to the Generality of them ; therefore they in a body, are to be *melting* and *tried*.

Thirdly, It points to their obstinate continuance in their sin and corrupt courses, under lesser Rods and Afflictions that God had sent to reform

form them, for which he now heats a Furnace of Affliction to melt them in. Therefore it implies,

Fourthly, The heaviest, sharpest, and Heart-piercing Afflictions, comparable to the Fire of Refining-furnace, that should melt down the pride of the stoutest Heart, and make all of them to feel, that it was an evil and a bitter thing for them to depart from the Lord, and not to have his fear before them.

For the *Second* Thing. *For how shall we do?* &c. This points us,

First, To a Covenant Relation, betwixt God and this People, together with the foundation of the same; *viz.* their being *the Daughter of his People*: They were (by the *Entail* of the Covenant made with their Predecessors) his People in Covenant with him. Hence,

Secondly, This points us to God's Parental care of their Benefit: The Covenant constitutes God a Father, and the Covenanted People his Children; and it entails on their Children, God's Parental care. Hence God, here represents himself as a Parent, deliberating of some means, for reclaiming his rebellious Children.

Thirdly, To God's Parental Averſation from the use of the Rod upon his Covenanted People.

He afflicts not willingly, nor grieves the Children of Men, much less his own Children; He melts them, and tries them in a furnace of fiery affliction, very unwillingly, he useth not the Rod at all (properly so called) till the Instructions of his Word are slighted; and he useth not the forest Rods, till lesser ones be slighted. Hence he here apologiseth for his *melting* and *trying* them, because he knew no other way likely to prevail with them to repent, *For how shall I do for the Daughter of my People?*

Fourthly, To Parental Love, even in these their heaviest and forest Afflictions, wherein he is seeking their Reformation and Benefit, *For how shall I do? viz.* As a Parent, for reclaiming my *Prodigal* obstinate Children, to prevent their ruin by their Sin.

Fifthly, To these Afflictions as the last Remedy (a mean way of mean) for reclaiming them, *For how shall I do for them?* I have used all other Means, I knew proper for their Reformation; God am ready, if there were any other proper mean, yet to use it also, rather than this; but now there remains no other but this, and therefore *I will melt them, and try them.*

from Use 1. Hence see,

People First, An Entail in the Covenant of Grace;
for

for God exerciseth a Parental Care of the Children of his Covenanted People.

Secondly, Sometimes the Children of God, and a Covenanted Race and Posterity, are very sinful, rebellious and obstinate in their Sins, and therefore need the Rod; and after lesser, heavier, even to the heaviest and sharpest of Rods: We have a heavy complaint of such, Isa. 1. 2, 3. *I have nourished and brought up Children, but they have rebelled against me. The Ox knoweth his owner, and the Ass his Masters crib; but Israel doth not know, my People doth not consider.*

Thirdly, When it is so with a Covenanted Race they may lay their account with the sharpest of Afflictions, *God will melt them, and try them.*

Fourthly, In the sorest afflictions of a Covenanted People, there is a Parental pursuit of their good and benefit, in their being reclaimed from Sin to God; the consideration of which, would be of great weight, to enagage Sinners under Rods to repent. Hence,

Fifthly, The great priviledge and benefit of a Covenant Claim, to God and his Parental Care

Sixthly, The wisdom of these that hearken to and obey God's Parental Instructions in his Word, without provoking him to correct them by the Rod, and that repent at the first Rod

these shall not need greater to reclaim them.

Seventhly, The folly of these that go on in Sin, over the belly of, both Word, and lesser Rods; these are like to procure the heaviest Rods to themselves.

Eighthly, The Desperate-like Case of them, that overcome even the sharpest Rods, and come out of Furnaces of Affliction, with their Dross cleaving to them.

Ninthly, That obstinate Sinners in forest Afflictions, may turn all their complaints upon themselves; for they have procured all these things to themselves, and wrested their Rods, out of G O D's Hand.

Use 2. Hence there is ground for reproof,

First, To slights of the Word, you are procuring the Rod of God to your selves.

Secondly, To slights of lesser rods, you are procuring heavier and greater rods.

Thirdly, To them that continue impenitent in Sin, even under the forest rods, you provoke God to give up his Parental Charge of you, and leave you to perish in your Sins; see Hosea 17. *Ephraim is joyned to his Idols, let him alone.*

Fourthly, To them that murmur and repine against God, under sore afflictions, when by their obstinacy

obstinacy in Sin, they have provoked God so to afflict them, and when it's in Parental pity, and to prevent their utter ruin he does it; bemoaning and praying with *Ephraim*, Jer. 31. 18. would be a more suitable exercise for them.

Use 3. Hence we may infer Comfort,

First, To God's obedient Children. And that *First*, In times of heavy afflictions, on a sinful Land and Place where they live; the Lord will then *spare them, as a Man spareth his Son when he serveth him*, Mal. 3. 17. If in any thing they share with the obstinate Sinners, it's not in punishment of a quarrel with them, and it will be made good and profitable to them. Their afflictions may be preventives of sin, and trials of grace, but they are not properly rods for sin.

Secondly, To Sinners that turn to God at his first reproof by his Rod, but especially by his Word without the Rod; these prevent many Rods, that would have followed upon their resistance of these Means of their Reformation.

Thirdly, To them that turn to God under the heaviest afflictions, when even these gain this end, God's Controversie is ended, and their Iniquity is pardoned, *Isa.* 40. 2.

Use 4. Hence there is ground for Exhortation

First, To all in Covenant with God, and particularly

particularly Young People, to hearken to, learn and obey the Instructions of their Heavenly Father, whilst he speaks to them by his Word, so you shall not need Correction, and he will not contend with you by the Rod.

Secondly, To Sinners under smaller rods, to repent, so shall you escape greater; and shall not be in God's Controversie with you for Impenitency, nor be thrown into a Furnace of Affliction.

Thirdly, To Sinners under the forest rods, to be sure to repent, lest God cut you off in your iniquity; to which Duty, let the Consideration of God's Parental Love (even in your heaviest rods) encourage you.

Directions to Sinners under the Rod.

1. When you feel the bitterness of Affliction, be perswaded of the bitterness of Sin that has procured it.
2. See your absolute need of Repentance, and that without it ye must perish.
3. Flee to Christ for this Grace, as well as remission of Sins, *Acts 5. 31.*
4. Plead it of God, *as thy God, in Faith*, Jer. 18. But you may say, Where's my Foundation for laying Claim to him as *my God*, and for Faith in the Promises of this Grace that are in the Covenant? I answer,

First,

First, The Immediate Children of the godly need have no difficulty here, their Claim in the Covenant of their Parents, makes the Lord *their God*, as well as *their Fathers God*; as has been fully shewed: And therefore when such see their need of Repentance, and find it above their power, they may and ought to say, and pray in Faith, *Turn thou me, and I shall be turned for thou art the LORD MY GOD.*

Secondly, Children of immediate unholy Parents, may lay claim to God as their God, from godly mediate Predecessors, and the Entail that was in the Covenant with them, and reaches to a Thousand Generations; from the benefit of which, tho' their intermediate Parents cut off themselves by their Sin, yet they could not intercept the Entail from their Seed.

Thirdly, They that cannot reckon a Relation to God from Natural Predecessors, may do so from their Politick Parent, the Covenant Church of God in the Land where they live, and of which they are Children and Members.

Fourthly, To make all sure, let them in a Sincerity, yield themselves to the Lord, to his, on the foot of the Redemption that is in Christ Jesus, and to serve him by his own grace according to his Word, all the days of their lives.

and thus taking hold of God's Covenant, they may, and ought to lay claim to him as *their God*, and in Faith to plead his turning them to himself, and all the Promises of his Spirit and Grace in order thereto, which are in the Covenant.

SERMON IX.

Jer. 3. 4, 5. *Wilt thou not from this time call me, My Father, thou art the guide of my youth? Will he reserve his anger for ever? will he keep it to the end?*

IN the last Discourse we shewed, that God as a *Parent of a Covenanted People and Race*, takes all pains to reclaim them, when they are become degenerate, and addeth the Rod to the Word, and greater Rods to lesser; and leaves them not to perish in their Sin, till they be finally obstinate. The great scope of this whole prophecy of *Jeremiah*, is to reclaim the degenerate Children of *Israel*. And in this Text, the prophet brings in God, calling them to a due improvement of the Rod of Famine, that they lie under, see *verse 3*.

In

In the Words notice, *First*, The Duty he is calling them to, *Wilt thou not from this time call me, MY FATHER, thou art the guide of my youth?*

Secondly, Their Encouragement hereto, *Will he reserve his anger for ever? will he keep it to the end?* All we design is, *First*, *Explication* and then the *Application* of these two.

For the *First*. It points us to God's Paternal Relation, as yet standing with this degenerate People, who are under the Rod for their Sin for the scope and language of the Rod, as interpreted in the Text by God himself, is to bring them to a sense, and due improvement of that Relation.

Secondly, To his having acted the part of a kind *Father* to this People, in the *Infancy* and *Youth* of their Nation, when he led and guided them through the Wilderness; this is insinuated in his being *the guide of their youth*.

Thirdly, To an interruption of that kind course of providence for their Sin, and his being now angry with them, and expressing his anger by rods and chastisements. Therefore these kind providences are spoken of as relating to their youth and in the mean time God is considered as angry with them.

Fourthly

Fourthly, To their inconsideration, of God's Paternal Relation to them, and his ancient kindness to them, as the spring of all their Sin, whereby they had procured, this sad change of his providence toward them. Therefore their returning to their Duty is spoke of, as wrapped up, in their calling him henceforth, *their Father, and the guide of their youth.*

Fifthly, To the special occasion they had from the present Rod, to reflect upon its being better with them, when they acknowledged God for their *Father*, and he guided them, than it is now, when they have sinned against him, and he is angry with them; and therefore the special obligation that was now laid on them, to return to their Duty toward him, as their *Father*, *Wilt thou not from this time, call me, My Father, &c.*

Sixthly, To the unaccountableness of it, if they should not, at this time, consider, and act accordingly.

If the import of their calling God *their Father*, and *the guide of their youth*, be enquired into, lies *First*, In the knowledge, and acknowledgement of his Paternal Relation to them, and his carrying suitably thereto, in chastising them by the rod for their disobedience. *2dly*, In their
N returning

returning to all duties of obedience to him, in a suitableness to their owning of him, as their kind and gracious Father. 3dly, In their sincere resolution, no more to live unsuitably to this Relation. Hence, verse 19. *their calling God their Father*, is connected with, *their departing no more from him*.

For the *Second Thing*. *Will he reserve his anger for ever? will he keep it to the end*. This points us, *First*, To his being angry with them, for their Sin. 2dly, To his being unwilling to keep his anger, and evidence it by the rod. No kindly Parent chastens his Child willingly, nor has pleasure in frowning upon him, and keeping up anger against him: And God so far acts the part of a Parent, in this matter, that *he afflicts not willingly, nor grieves the Children of Men, but delights in Mercy*. Yea, 3dly, To its being far from him, to reserve and keep his anger for ever. And indeed, far from him is this, that so soon as Prodigal Children return to him, saying, *Father, we have sinned*, he entertains them with, *Children, be of good cheer, your Sins are forgiven*. And gives them occasion to say, and sing, as Isa. 12. *Tho' thou wast angry with me, thine anger is turned away, and thou comfortedst me*.

Use

Use 1. Hence see, *First*, A Paternal Relation, betwixt God and a Covenanted People.

Secondly, That God stands, and continues in that Relation to such, even when degenerate, so long as he is taking pains to reclaim them, and they are not finally obstinate.

Thirdly, The great loss of Ignorance, and Inconsideration of this among a Covenanted People; from this comes their departing from him, and this keeps the strongest Argument for returning to him, out of mind.

Fourthly, The Voice of all God's Rods upon a sinful Covenanted People, is, that they should consider, acknowledge and improve this his gracious relation to them: Hence he here reads out his own rod to such, *Wilt thou not from this cry unto me, MY FATHER?*

Fifthly, God's loathness to cast off a Covenanted People, in that he uses all Parental methods to reclaim them from their Sin, ere he give up with them.

Sixthly, The Special Call that's in some Provocations to Sinners, to remember and fall in with their forsaken Duty, *Wilt thou not FROM THIS ME call me, My Father.*

Seventhly, The unaccountableness of fleeting Voice of such Providences.

Use 2. Hence there is ground for Reproof,

First, To all Church-members that are ignorant, or inconsidering of God's standing in the Relation of a *Father* to them; how can they improve this either for Duty, or Comfort, who know nothing of it?

Secondly, To all obstinate Sinners, within the Church; you Sin over the belly of Parental instructions, reproofs, kindness and rods, which highly aggravates your Sin; it's of you that God makes the complaint, Isa. 1. 2, 3. *I have nourished and brought up Children, and they have rebelled against me. The Ox knoweth his owner, and the Ass his Masters crib: but Israel doth not know, my People doth not consider.* And verse 5. *Why should ye be stricken any more? ye will revolt more and more.* And this Complaint against you, Heaven and Earth is summoned to hear; and you may be sure, they will be employed in taking Vengeance on you, and declaring *his* Righteousness, and *your* Iniquity, except you speedily return to your *Father*, and depart no more from him.

Thirdly, To all Church-members that take not due care to bear the Image of God, and be followers of him as dear Children, and live to his Honour, seeing he is their *Father*

Fourth

Fourthly, To these that are Penitent, who in their addresses to God for Pardon, act not Faith on God as their *Father ready to forgive them, and receive them into favour, in the most kindly manner*: It's from this, that Penitents find it so difficult, to get their Hearts softned, and melted for their Sin; and from this, that the many unbelieving Doubts and Fears of Penitents arise, and find room in their Hearts; and their own smarts by these, reprove them sore in this matter.

Fifthly, To these that in their daily endeavour to live as the Children of God, still scruple to look upon him, or address him as their *Father*. By this you keep your selves short of the comfort and encouragement that your Duty needs, and which would spring from a sense of this relation, which also God allows on you.

Use 3. Hence there is ground for *Exhortation*,

First, More generally, to all Covenanted Persons, to know and acknowledge God as your *Father*, Why, *First*, This is too valuable a *Relation*, to want the use and benefit of, which you cannot improve it for, till you know it. *Secondly*, Ignorance of this, marreth your confidence in prayer to God for, and in expectation of good things from him: If you considered him as your *Father*, you would be more confident of his

willingness and readiness to bestow good things upon him, than a Child can be hereof, when he asks the same from a Natural Parent, *Luke 11. 13.* 3dly, Want of this, keeps you short of that warmly filial Love to God, that the due consideration of his being your *Father*, would breed in your Heart; and it's from want of due consideration of this privilege, that Covenanted Persons forsake their Duty toward him.

D I R E C T I O N S.

I. Consider thy Covenanted Estate founds it

II. Tho' thou have sinned against this relation, yet in expressions of thy repentance, God allows thee the encouragement of it; and in returning with the *Prodigal*, to say to him, *Father, I have sinned.*

III. In after endeavours to walk suitably to it, he alloweth thee the daily comfort of it. Hence these are joyned together, *Jer. 3. 19. Thou shalt call me, My father, and shalt not depart from me.*

IV. In no Case canst thou be presumptuous in reclaiming this relation, except when thou art encouraging thy self in Sin by it, like the *Jews*, *John 8. 41.* and *hating Instruction*, and *casting God's Words behind thy back*, *Psal. 50. 16, 17.*

V. I

V. In case want of Evidence of Grace discourage thee, from laying Claim to this Relation; Improve it for obtaining Grace, ask the Spirit of Grace from thy Father, and he will most readily give it, *Luke 11. 13.* If thou find thou canst not repent, and turn from Sin, pray with these, *Jer. 31. 18. Turn thou me, and I shall be turned; for thou art the Lord MY GOD: And thy God, and THEREFORE thy Father will turn thee, ver. 19.* and then kyth the strongest Parental kindness to thee, *ver. 20.* But of this more in the next Discourse.

Secondly, There is here Matter of Exhortation, more particularly, to Covenanted Persons, under some special rod for Sin; God reads a Lecture on this head, particularly, to such out of that providence, in the Words of this Text, *Wilt thou not FROM THIS TIME call me, My Father?* And thou knowest not how dangerous it may be, to slight this special season of Grace.

Thirdly, We may hence Exhort Doubting Children of God, who obtain Special Evidences of God's Paternal Love, from such times, as they meet with these, to be no more doubtful, but to call God *Father*, in the boldest, tho' still most reverent manner.

S E R M O N

SERMON X.

Wherein is contained the Use of the Entail of the Covenant in Conversion.

Jer. 3. 19. But I said, How shall I put thee among the Children, and give thee a Pleasant Land, a Goodly Heritage of the Hosts of Nations? and I said, Thou shalt call me, My Father, and shalt not turn away from me.

FROM the Fourteen Verse of this Chap. our Text, the Prophet is alluring the degenerate Jews to Repentance, by the Promise not only of the return of their Captivity from *Babylon*, but of the coming of the Kingdom of the *Messiah*, when they should be freed from their Temple-service, *verse 16.* and *Jerusalem* should be the Throne of the Lord, to which all Nations should be gathered; and *Israel* and *Judah* should together return to their own Land, which the event only will fully explain the meaning of: Yet it's plain, great blessings are set before those the Prophet speaks to here, to be obtained, *First*, At the return from *Babylon*, and then to be increased at the coming of the Kingdom

Kingdom of Christ. And in the Words read, we have, *First*, A Difficulty in the way of conferring such blessings on such an unworthy People, *But I said, How shall I put thee among the Children?* &c. *Secondly*, A Direction given to them for the removal of it, *And I said, Thou shalt call me, My Father,* &c. All we design, *First*, To Explain, and then to Apply these two.

For the *First*. We have here to consider, *First*, The Privileges in view as to be conferred, *putting them among the Children,* &c. *2dly*, The Persons spoke of as unfit for such blessings. *3dly*, The Import of the Expression, *How shall I put thee?* &c.

For the *First*. There is not here a denial of all Parental Relation to this People; for *Verse 4*. He owns himself *Married to them*; and *chap. 31. 18*. He owns himself *their Father*; and in the Text, He allows them in returning to him, to address him as *their Father*: But the difficulty is to confer on them whilst disobedient, privileges and blessings, only proper to be bestowed on obedient Children.

Secondly, We are here pointed to these privileges to be conferred on them when obedient children; and they are designed, *First*, *A pleasant*

sant Land, that is, *First*, The Land of *Canaan*, which was a very pleasant Land for Earthly Accommodations; but especially for Spiritual Priviledges; on the account of which *David* sings, *Psal. 16. 6. of the Lines falling to him in pleasant places.* And, *2dly*, The dispensations of grace under the *Messiah*, which should make the *New Testament Church's Habitation* much more pleasant than ever *Canaan* was. Therefore, *2dly*, To a pleasant Land is added not only a goodly *Heritage*, but that of the *Hosts of Nations.* Pointing to the General Conversion of the *Gentiles*, whereby the glory of the Church should be augmented, and every particular Society and Member of it should have more abundant comfort of their Church Estate.

For the *Second Thing*, The Persons the Prophet immediately addressees, are the *Jews* of that Generation; many of which had the return from *Babylon* in view. But, *2dly*, He prophetically speaks to the *Jews* at Christ's coming, and now to particular Christian Churches that have these Priviledges, and this happy Estate of Christianity set before them to press after; and are not carrying suitably to the expectation thereof.

For the *Third Thing*, *How shall I? &c.* It points us,

First,

First, To its being unsuitable to him to treat them with such kindness, while they continued, so unsuitable to their relation to him.

Secondly, To his appeal to their own Consciences, if they thought it fit he should be so kind to them, whilst they continued so undutiful to him.

Thirdly, In regard they answer not, we are pointed to their having ground of Conviction, of the reasonableness of the suspension of their Mercy, till they should repent.

For the *Second Thing*, *Thou shalt call me, &c.* It Points, *First*, To their considering and acknowledging God's Paternal Relation to them, which they had before forgotten, and walked so unsuitable unto. Therefore,

Secondly, Their addressing him like the returning *Prodigal*, with penitent acknowledgement of their Sin, saying, *Father, I have sinned.*

Thirdly, Their Eye to the Mediator, and his Righteousness, for Reconciliation, and Peace with God; for it's in and through him that God becomes a Father to Sinners, and forgives the Sins of his Children,

Fourthly, To their returning to their Duty toward God, *as their Father*; this is presupposed to their not departing any more from him.

Fifthly,

Fifthly, To Perseverance in their Reformation, and shalt not turn away from me.

Use 1. Hence see,

First, What glorious things have been said of the City and Church of the Lord, in ancient Scripture Prophecies and Promises, which in the full accomplishment of them the World hath never yet seen.

Secondly, Whence it is that these Prophecies are hitherto so little accomplished, even because the Church in all Ages, has carried so very unsuitably to God's Paternal Relation, and still so soon Apostatized from him.

Thirdly, The great loss the whole World is at, through the fault of the sinful Churches of God therein; for their Sin hinders Christ's Kingdoms coming over all the World, and the gathering of all Nations thereinto.

Fourthly, Till there be a penitential and believing returning to God amongst his sinful Churches, we have no ground to expect the accomplishment of the glorious things promised them, and the World in *New Testament* times.

Fifthly, How ready and willing God is to be reconciled to his People, and confer abundant blessings on them; seeing he directs them what to do in order to their obtaining the good things

their Sin stands in the way of ; *How shall I put thee ? &c. Thou shalt call me, &c.*

Sixtly, How the Lord allows the greatest Sinners in his Church in returning and repenting, to plead the nearest relation to him, *Thou shalt call me, MY FATHER.*

Seventhly, That all acceptable claiming to God, as a People or Persons Father, must be maintained by perseverance in suitable duty on our part ; therefore these two go together, *Thou shalt call me, My Father, and shalt not depart from me.*

Use 2. Hence there is ground for Reproof, *First*, To these that never consider the great things promised to the Church in *New Testament* times, and have no eye nor desire after them.

Secondly, To these that by their disobedience to their Heavenly Father, are standing in the way of them, and keeping both themselves and others short of the benefit of them.

Thirdly, To these within the Church that do not know, acknowledge and live suitably to God's Paternal relation to them.

Fourthly, To returning Penitents, that dare not address God for Grace and Mercy as *their Father.*

Fifthly,

Fifthly, To these that lay claim to God as their Father, but abuse it in sin and disobedience to him, in stead of improving it in their Duty toward him as such.

Sixthly, To these that make Conscience daily of the Duties of Children toward God, and yet cannot allow themselves the comfort of considering him as their Father, and of addressing him as such: These for fear of the Sin of presumptuous confidence, fall into that of distrust and diffidence.

Use 3. Hence there is ground for *Exhortation*.

First, To all sinful Church-members to consider God as their Father, and to live suitably to this Relation, as they regard their own and the World's good, in the coming of Christ's Kingdom in the World with Power.

D I R E C T I O N S.

I. Return with penitent acknowledgements of your Sin, saying, *Father, I have sinned, and am no more worthy to be called thy Son.*

II. With Filial Application to him for, and confidence in his Mercy through Christ.

III. With Sincere Resolutions to live henceforth, by Grace, in his Service and Obedience.

IV. Upon every occasion address him as thy Father, and turn no more away from him; and plead

lead from him as such, His Holy Spirit to keep
 us from departing from him, *Luke 11. 13.*

Secondly, To such as live suitably to this Re-
 ation,

First, To Comfort themselves in it.

Secondly, To Plead much the Accomplishment
 of the Promises made to the Church, in the Lat-
 er-days.

Thirdly, To lay out themselves to the utter-
 most, to reform their Fellow Church-members,
 in order to the Church's being qualified, for such
 blessings as are in the Promise.

SERMON XI.

*Matth. 7. 7, to 12. Ask, and it shall be given
 you, &c. For every one that asketh, receiv-
 eth, &c. Or what Man is there of you,
 whom if his Son ask Bread, will he give him
 a Stone? &c. If ye then being evil, know
 how to give good gifts unto your Children, how
 much more shall your Father which is in Hea-
 ven give good things to them that ask him?*
 Compare with this, *Luke 11. 9, to 14.*

IN these Scriptures our Lord Jesus Christ
 recommends the Duty of Prayer, *First*, To
 his

his Hearers in bulk, *Matth. 7.* For there he is preaching to a Multitude on the Mount, *Chap. 5. 1.* 2dly, To his Disciples more particularly after he had been praying with them alone *Luke 11. 1.* And here we have to notice

First, The Expressions wherein he Exhorts them to this Duty, *Ask, Seek, Knock.* And these point us, *First*, To our Wants, Necessities, and Insufficiency for our own Supply with respect to them. *Secondly*, To Application to God, as the only course we can take for help in our wants. *Thirdly*, To that Importunity we are to use in Application to him for what we need *we are to ask from him.* If he withdraw from us, and hide himself, *we are to seek him.* If he shut a door upon us, *we are to knock.* And all this comes in to press the importunity in the matter, inculcated by the Parable, *Luke 11. 5,* to

Notice, *Secondly*, We are not told what we should ask; but the Context leadeth us to this. And here, *First*, The Form of Prayer that he taught, *Luke 11. 2, 3, 4.* directs us to all things for the glory of God, and for our own good, both Spiritual and Temporal: And the Parable joyned thereto, allows us to ask and expect, whatever, and however much we need, *ver. 10.* So that in this we are not straitned in our Lord's allowance

allowance, if we be not in our own Bowels.

Notice, *Thirdly*, The foundations Christ gives us for Faith, in every step of our inquiry after what we need and seek from God. When *we ask*, we are to do it in Faith, that we shall receive. If notwithstanding of this, in stead of present answering us, he hide himself in a Cloud, that our Prayers cannot pass thorow, we are to *seek him in Faith*, that we shall find him, and receive our Portion from him. If he shut a door upon us, we are to *knock in Faith* of his opening, and giving us what we need and are asking: And this the forecited Parable points particularly to. And here it's observable, how every piece of difficulty in the way of obtaining our request has a new Direction joyned thereto; and each Direction has a promise of success added to it, that by no means the Supplicants faith may fail, that he faint in, or fall off from this Duty.

Notice, *Fourthly*, How further to confirm us in the faith of obtaining what we pray for, our Lord adduceth an universal experience, ver. 8. *For every one that asketh, receiveth: and he that seeketh, findeth.* And therefore he addeth again, *unto him that knocketh, it shall be opened.* God so ready and willing to hear Prayer, that he gives encouragement to all flesh to come to him.

on that errand, *Psal.* 65. 2. And in *Psal.* 107. throughout, there are many instances of his hearing the Prayers even of the *Gentiles* in Distress And *Acts* 10. 34, 35. when *Cornelius* a *Roman* calls devoutly on God, he is accepted of him and therefore Supplicants shall undoubtedly be heard.

Notice, *Fifthly*, A further confirmation of the faith of the Supplicants from God's Relation to us, as we are his Children, and he our Father: And to make this Argument appear in its force, He *First*, Shews what care among sinful Men this Relation produceth, *ver.* 11, 12 And therefore, *2dly*, This Relation in the God of Heaven to us, must much more secure the good things we ask of him, even to that fundamental blessing of his *HOLY SPIRIT*, that prepares for and seals all other good things *verse* 13.

Use 1. Hence see, 1. Mens insufficiency for themselves, which makes prayer needful for their supply.

2. God's All-sufficiency and willingness to Communicate good things to them that ask him seeing so many encouragements to ask in faith are given, to excite Men to pray, and to pray for all good things, even the *HOLY SPIRIT*.

3. God

3. God's Relation to Church-members as their Father, gives them the strongest Claim, and Argument in prayer, for the best of blessings from God.

4. Whence it is that so many obtain so little from God, even because they ask little, and ask not diligently, and believingly.

Use 2. Hence there is ground for Reproof,

1. To prayerless Persons, you hereby virtually make your selves gods, and ascribe All-sufficiency to your selves, when you come not to God for daily supply: You say, *You are Lords, and come no more to him.* This is like the Heathenish Prince of *Tyrus*, *Ezek. 28.6.* Thy mistake in this, will appear with his in the day of thy Death, when heart and flesh, and all things else in which thou trustest fail thee; if thou take not care to be cured of it sooner and better, and become a Praying Person.

2. To Self-conceited Pharisaical Prayers, who reckon they deserve all they ask. This agrees not with either a Creature, or Sinners asking of God, who can be indebted to no Creature.

3. To unbelieving distrustful Supplicants, who lack not Faith, on the promise of receiving when they pray.

4. To those who are easily parted from their expectations,

expectations, when discouragements meet them, either at their prayers, or in providences that go cross their prayers, and pray not importunately. And here some upon a suggestion that they (may be) are Reprobates, or Hypocrites or the like, lose their Faith in the Quest of Grace, or an Interest in Christ, and submit to fore buffetings of Satan hereby. Some again take up an apprehension, that they want access to God in their prayer for some needful blessing; this they take for an evidence that they need not expect it, and thus they marr their own pursuit of it. Some again, take discouragement from their being put in mind of their Sins, and special unworthiness of what they ask. And some from cross, dark, and irksome providences tristing them, when they are praying for such a thing. None of all which is the Word of God, nor the Word (wherein thou hast thy encouragement to pray in Faith) to be brought to the Test of any of these : But all these are to be tried by the Word, which if thou judiciously do, thou wilt find, that no contradiction to thy encouragement from the Word cometh of him that calleth thee : And therefore thou would be wise not to regard it, but go on in a believing pursuit of the blessings thou hast in view, as *Jacob, Gen.*

and the Woman of *Canaan* did, *Matth.* 15. 22.

5. To them that ask little in comparison of what they have warrant to ask, and ground to expect upon their asking; and seeing God's measure in this matter here, is not only whatever, but how much soever of the thing we need, *verse* 8. Are they not all faulty,

First, Who content themselves with worldly things, and search not out, and consider not their Spiritual wants, of Wisdom, and Righteousness, and Heart-renewing Grace, their need of Eternal Life when this Life fails them, and the like? The Lord speaks Reproof to such, *Rev.* 3. 16, 17. but mercifully shuts it up with an Invitation, to come yet to him to obtain these, *verse* 18.

Secondly, Who content themselves with so low measures of Grace, that neither themselves have the Comfort of it, nor are others much Edified and Benefited by it? To all such Christ says, and reproves them in his Speech, *Hitherto ye have asked nothing in my Name*, *John* 16. 24. but it's shut up with a sweet Exhortation to you; *ask, and ye shall receive, that your joy may be full.*

Use 3. Hence there is Comfort to Importunate believing Supplicants, that having their Needs and Wants at Heart, upon the encouragements

of the Word have tabled their Suits at the Throne of Grace, and are continuing importunately to press them in Christ's Name, and wrestling through all discouragements, and refusing a nay-say, they shall obtain; *For they that ask, shall receive, &c.* An Earthly Parent would not refuse you in this case, much less will your Heavenly Father deny you his Grace.

Use 4. Hence there is ground for *Exhortation* to all Church-members to pray importunately and believingly to God,

First, For all good things, Why, He is your Father, and to him, as such, it belongs to provide for his Children.

Secondly, He is your Father in Heaven, who has all things at his command to serve you.

Thirdly, He has given Parents, their kind and natural care for, and readiness to benefit their Children; and therefore this must be as Christ says, *Much more with him.*

Secondly, For his *HOLY SPIRIT*, Why *First*, This is the Fundamental Blessing, the Principle of Regeneration, the Spring of the Application of all Christ's Purchase, and the Seal and Earnest of Heaven. Therefore; *2dly*, This is the most glorifying of him to bestow on thee, and that which forms thee for himself to shew forth

his praise. *3dly*, All his other Gifts are to invite and encourage thee to ask this. *4thly*, All the Vanity he writes on thy other Enjoyments, is to bring thee to ask this preferable blessing. *5thly*, Thou hast no ground to expect this, till thou ask him; see the Text. But, *6thly*, He will readily give thee his blessing when thou askest it.

Thirdly, Let Christian Parents, not only pray importunately, and believingly, for the Spirit to themselves, but their Children, Why, Promises hereof are deposited into your Hands to be pled for them; see *Deut.* 30. 6. *Isa.* 44. 3. *2dly*, You have put them in all their danger, by communicating Original Sin to them, which I think should make you as earnest for their Salvation, as that of your own. *Thirdly*, They are so many Parts of your self, Branches of you, therefore to be accounted as your self. And *4thly*, The Covenant with *you* comprehends *them*, and your Heavenly Father is *theirs* also; and when he will not deny his Holy Spirit to *you*, because your Father, will he deny it to *them* that are his Children also, when they cannot ask for themselves, and *you* ask the **HOLT SPIRIT** for them. For all which, in what case more for man in this, can you need the encouragements of

of the Text, to pray without ceasing, and importunately; and in what case can these be given you, to prevent your fainting more necessarily than in this. And therefore in what case can you have more ground to act Faith, on these encouragements; in the way of your importunate prayer.

But some may say, We dare not lay claim to God as our Father, or the Father of ours, and so cannot address him as such, either for our selves, or them. To this I answer, It requires not, full evidence of Grace in either your selves, or them, to warrand your addressing him as *Father*; your Covenanted Estate, and the Entail thereof, warrands this for you both: And by you are obliged to know, and acknowledge God to be your God; and therefore your Father and the God and Father of your Seed. Hence Christ teaches his Disciples in Prayer to say *OUR FATHER*, and God takes much pain to bring a Covenanted Degenerate Seed, to the Consideration of this His Relation to them *Jer. 3. 4.*

Secondly, If thou duly address him as the Father for his Holy Spirit, the Spirit shall be given thee, and shall work Grace in thee; and if he be duly called on for the Spirit to the

Seed

Seed, thou hast ground to expect, the grant shall appear, in their Grace, in due time.

Thirdly, Thou can never be presumptuous in pleading with him as thy Father, for Grace, *Jer.* 31. 18. 20.

Fourthly, Beware of abusing this Relation to liberty in Sin, for only in this case can thou be presumptuous here.

But some may say, We cannot ask the Spirit aright. I answer, Thou can do as much this way, when Christ here bids thee do it, as the Man with the Withered Hand could do, for stretching it out when Christ bid him; and as he did not dispute, *neither do thou*; but in dependence on him, *First*, Essay to pray for this blessing. *Secondly*, Plead it on God's Parental Relation to thee. *Thirdly*, Wait duly on all Means of Grace. *Fourthly*, Beware of all things that grieve, vex, and quench the Spirit. *Fifthly*, PARENTS joyn your Prayers for your children, with all Means of Education, and a believing Use of them, which are already spoke to.

S E R M O N

SERMON XII.

Where *Ephraim* pleads the *Entail*, and finds
kindly Reception from *HIS GOD*.

*Jer. 31. 18, 19, 20. I have surely heard Ephraim
bemoaning himself thus, Thou hast chastised
me, and I was chastised, as a Bullock unac-
customed to the yoke: turn thou me, and I shall
be turned; for thou art the Lord my God.*

*Surely after that I was turned, I repented; and
after that I was instructed, I smote upon my
thigh; I was ashamed, yea, even confounded
because I did bear the reproach of my youth.*

*Is Ephraim my dear Son? is he a pleasant Child
for since I spake against him, I do earnestly
remember him still: therefore my bowels are
troubled for him; I will surely have mercy
upon him, saith the Lord.*

THese Words contain a Prophecie of the
Reformation of the Children of *Israel* from
their Sin, for which they were sent into Captivity.

vity, and that in order to their return therefrom. And in this Text, we have an account, *First*, Of the beginnings of their Reformation, *verse* 18. *Secondly*, Of the progress thereof, *verse* 19. *Thirdly*, Of the kindly Parental Reception they met with from God upon their turning to him, *verse* 20. All we design is, *First*, A little to explain. And *Secondly*, To apply the whole.

In the *First* of these, We have, *First*, Their Estate before their Reformation, they were *as a Bullock unaccustomed to the yoke*. Under a brutal propension to the way of their own Heart, liking to live at random, and without rule, rebelling against God's Commandments, and spurning at restraining providences. *Secondly*, The Mean God made use of to Reform them, and that is *Chastisement, Thou hast chastised me*. As by the *Covenant* and *Entail* thereof, he had become Father to the Children of *Israel*; so he here acts the part of a Father to them, in *chastising* them when they are disobedient Children. *Thirdly*, We have the Blessing on the Rod, making it effectual for its genuine end, *I was chastised*. And this points to abundant and effectual Chastisement, *I was chastised to purpose*, till I felt, it was an evil and bitter thing, that I had departed

departed from the Lord ; and therefore accepted the punishment of mine Iniquity. Chastisement of this kind is so sufficient, that Isa. 40. 2. it's called *a receiving double for all the chastised Peoples Sins*. *Fourthly*, We have the fruits and consequents of this Chastisement : And these are, *First*, A discovery of God's hand in their troubles, *Thou hast chastised me*. *Secondly*, Of their own Iniquity as the procuring cause of all their Afflictions : It's only this that makes Affliction *Chastisement*. *Thirdly*, They lament their case, and bemoan themselves, they are brought to pray for Reforming Grace, *Turn thou me, and I shall be turned*, &c. In which notice, *First*, Their feeling now the need of Repentance, which puts them on earnest desire of it. *Secondly*, Their finding their own inability to repent, and the absolute need they have of the Grace of God, in order to their being turned to him ; therefore they thus address him *Turn thou me, and I shall be turned*. Plainly intimating, that if he do not turn them, they will never be able to turn themselves. *Thirdly*, Their faith of his power, and of their effectual conversion, if he shall exert the same in them for that purpose, *Turn thou me, and I shall be turned*. *Fourthly*, An Argument whereby they urge

the Exertion of his Power in them for their Conversion, *for thou art the Lord my God.* Here their Faith reaches to his Covenant-promises, thus to exert his Power upon his People, when they enquire of him to perform these for them; of which promises his Word is very full; see a sample of them, *Ezek. 36. 25, 26, 27. Zeck. 12. 10. Deut. 30. 6. Prov. 1. 23.* Seeing he is the Lord their God, it's his part to accomplish these to them, when now they are according to the method of his Grace, enquiring of him to do these things for them. If their Claim to him as their Covenanted God be enquired into, it may in the *Entail*, as was shewed already, when I had occasion of citing this Text. 5^{thly}, We have in this *Vers*e, God's notice of, and delight in their lamentation, and prayer over their sad case, *I have surely heard Ephraim bemoaning himself thus, &c.* It's in the Original, *IN HEARING I HAVE HEARD*; which reminds me of that expression, *Jer. 8. 6. I have hearkened, and heard.* When God bestows means of Grace on Sinners, he watcheth, and waiteth, to see the native, and kindly fruits of the same; when these follow not, he is much displeased, and sharply resents it; but when suitable fruits follow, he is delighted in them, like a Person hearkning

hearkning to what is most acceptable, and pleasing to his Ear. So much for the beginnings of Grace in this People.

Use 1. Hence see,

First, How Free Grace sometimes reaches the greatest Sinners, Inconsiderate, Fierce, Sensual and Obstinate Sinners, that are like *Bullocks unaccustomed to the yoke*.

Secondly, The ordinar method of conveying Grace to such, is by hard, painful and afflictive Means, fore *Chastisements*.

Thirdly, Conversion begins in new discoveries of things, that a Sinner was not aware of before, such as Guilt of Sin, the Evil thereof, God's Controversie with the Person for it, his great need of Repentance, and his utter inability to repent; which were all spoke to before.

Fourthly, These new discoveries affect the Sinners Heart in Conversion, and beget in him a Concern of Soul suitable to all these. Hence they put *Ephraim* to bemoan himself, to receive correction, and earnestly to pray.

Fifthly, However presumptuous, and impudent it be, in a Covenanted People, to lay claim to God as their God, when they are despising Instruction, and casting his Words behind their back, yet when they improve it for Grace wherewith

to repent, it is true Faith to plead their Interest in him, and it is most acceptable to him. Hence here, it's a part of *Ephraim's* discourse, that God hears with pleasure, *turn thou me, and I shall be turned; FOR THOU ART THE LORD MY GOD.*

The 19. *verse* points us to the increase of Grace in them. And here we may notice, *First*, How the increase thereof is expressed, *viz.* by their being *turned*. And this points us, *First*, To the very small degrees and measures of Grace only begun. It lies then in a Person's seeing and feeling his lost State of Sin, and Misery, out of which he cannot help himself; and thence, in crying for help, more than in motion and turning toward God; which a Person attains not to, till upon his most earnest prayer he obtains the help of God, enabling him thereto. *Secondly*, To influences of Grace lett out upon them from God, whereby they were *turned*.

Secondly, We have to notice here, measures of Grace, so plentifully (in answer to their prayer, *ver. 18.*) bestowed on them, that they felt that their Hearts were *turned* again to God; and therefore now they speak of themselves as *turned*, *After that I was turned.*

Thirdly, We have here that wherein the increase

crease of their Grace appeared, and that is, *Repentance, I repented, viz. readily, heartily, abundantly, which the evidences of this kind of repentance point to, I smote upon my thigh; was ashamed, yea, even confounded.*

Fourthly, We have the spring of this deepest repentance, and that is, *their receiving instruction, after I was instructed.* Ignorance, and inconsideration of the evil of Sin, made them take liberty to live in it before; but now they have come to wisdom, and know it, as an evil and bitter thing, and this makes them to repent heartily of it.

Fifthly, We have the occasion of this their deepest Repentance, and that is, *their bearing the reproach of their youth.* And this points us

First, To, not only a sense of their own Sin but of the Sin of their Ancestors, from the first constitution of their Nation. This hath been usual in National Repentance; see Psal. 106. *We have sinned with our Fathers.*

Secondly, Their accounting Sin now not their glory, as impenitent Sinners do, and as before they did themselves; but the shame and reproach both of their Fathers and themselves.

And *Thirdly*, Their accounting their Sin now a heavy burthen, tho' they thought light of it before

before; therefore they speak of bearing it, *I did bear the reproach of my youth.*

Hence see, *First*, That all true grace increaseth. For the beginnings of it here, in *verse 18.* are mightily strengthened in *verse 19.* And therefore,

Secondly, Going backward after sighing, is a sure mark, that such sighing, is short of the bemoaning of true Converts, of which our Text speaks.

Thirdly, Grace in its beginnings is very small, and hard to be discerned. Hence these in the Text, take it not up, as yet, begun with them, they also find they cannot repent, and have occasion yet for Converting Grace; and therefore pray, *turn thou me, &c.* All the length begun Grace comes, is to make a Person sensible of Sin and Danger, and to cry for help: And therefore where these beginnings are, they are very hopeful; but had need to be tenderly handled, like Fruit in the Bud, and like the weak Life, and Breath of a New-born Infant: these are to be fed with Milk, and not with strong Meat. And young Converts are neither to entertain themselves, nor to be entertained by others, with doubtful disputations.

Fourthly, As all Covenanted Persons have the
P strongest

strongest foundations for Faith, in asking Grace from God, in their Covenant Interest in him: so when they are disposed, to improve these, this way, he will most readily and plentifully bestow the same upon them: Hence so soon as such pray, *turn thou me, and I shall be turned* they are presently turned.

Fifthly, As Influences of Grace on God's part increase with us, the Exercise of Grace becomes easie and abundant in us: Hence when turning influences were bestowed on *Ephraim*, he repented readily, and expressed his repentance abundantly.

Sixthly, That Repentance in the greatest degree, suits great Sinners, and is the Grace that kyths most with them at Conversion.

Seventhly, All sin, especially sin long continued in, in a Covenanted People, is their reproach.

Eighthly, However pleasant and easie sin may be to People before Conversion, yet Grace lets them see it their shame, and feel it their burden then.

Ninthly, That Ignorance, Folly, and Inconsideration, is the great hinderance of sinners Conversion: Hence so soon as *Ephraim* is instructed and brought to a right mind, *he repents, &c.*

The Twenty Verse points us, to this Penitent Peoples acceptance with God. Where notice, *First*, His complacency in them, *Is Ephraim my dear Son? is he a pleasant Child?* He is so, and I delight in him as such. *Secondly*, The kindly and warmly motions of Parental Bowels toward him, which had been with God, since his beginning to Correct him, *for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him.* It was against Parental Inclinations he had so sore chastised him: If it had not been that his obstinacy required it, the Lord would have been loath to have so sorely afflicted him. And now that he is Penitent, he pities him *as a Father pitietb his Children* in Affliction. Whence, *Thirdly*, We have the Lord's Resolution to relieve him, which he declares with a Note of Asseveration, *I WILL SURELY have Mercy upon him*; and with a Pawn and Pledge of his Divine Veracity, *SAITH THE LORD.* Hence see, *First*, However loathsom penitent sinners may be in their own eyes, they are most pleasant to God, *Is Ephraim my dear Son? &c.* *Secondly*, With what Paternal concern God afflicts a Covenanted People, *since I spake against him, &c.*

Use 2. Hence Reproof to all Covenanted Persons, who want Grace, seeing they have a Covenant Claim in the Promises of it, which if they were pleading, they would obtain it.

Use 3. From all this, let penitent sinners that are bemoaning themselves, as in the Text, be encouraged, concerning their Case, when God is so well-pleased with their Exercise, so ready to hear their Prayers, and takes such pleasure in them, and assures them of his design of Mercy toward them.

Lastly, Let all Sinners within the Church suffer the Word of Exhortation, *To repent and turn to God, Why,*

First, Sin is a heavy Yoke, and Sinners wear themselves with committing Iniquity; but *God's Yoke is easie.*

Secondly, It's brutal to serve Sin, and disobey God, it's to behave *as a Bullock unaccustomed to the yoke*; but to serve God, is manly and reasonable.

Thirdly, The reward of God's service is great, but *the wages of Sin is Death.*

Fourthly, He calls you to Repentance by his Word, and by his Judgements, that for Sin are abroad in the Earth, and your own daily danger; as well as by the Rods, which are sometimes laid on your selves.

Fifthly, Except you repent, you must perish in your sin.

D I R E C T I O N S.

I. Consider your Sin, the Evil of its Nature, and your Danger thereby; till you see your need to Repent.

II. Consider, that you cannot Repent of your selves.

III. In all sincerity address God in Christ, for grace to convert you, as these in the Text; which that you may do in Faith, remember your early Dedication to him, renew your Baptismal Vow, yield your self to the Lord, to be his, on the foot of the Redemption that is in Christ Jesus; then may you say with these in Text, *Turn thou me, and I shall be turned; for thou art the Lord my God:* And as your God, he will turn you, he will pour his Spirit upon you, and cause you to walk in his ways, according to the promises of these things to his people, who ask them from him.

SERMON XIII.

which the Efficacy of the *Entail* is promised.

Mat. 23. 39, 40. *I will give them one heart, and*

one way, that they may fear me for ever, for the good of them, and of their Children after them. And I will make an Everlasting Covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their Hearts, that they shall not depart from me.

THese Verses point us to a Dispensation of Grace, to cure the Children of Israel (upon their return out of *Babylon*) of their backsliding temper, whereby they had broken the Covenant, which was made with them, when they came out of the Land of *Egypt*; and to preserve them from any further Apostasie in time coming. Wherein we have, *First*, The Perpetuity of Religion, amongst this People, in all Ages, in View, *That they may fear me for ever.* *Secondly*, The Mean hereof, *I will give them* (viz. of that Generation whom this Grace should reach) *one heart, and one way.* *Thirdly*, The Benefit of this, both to themselves, and to their Posterity, *For the good of them, and of their Children after them.* *Fourthly*, The Security of all this, *I will make an Everlasting Covenant with them, &c.* All we design here is, *First*, A word of *Explication*, and then *Application.*

For the *First*, No doubt there is a Special Eye, upon their Apostatising no more, from the True Worship of God, to Idolatry; in the promise of perpetuating God's *Fear* among them: But seeing *Worship* is but one branch of God's *Fear*, and his *Fear* in the Text is indefinite, we are to reckon all *Religion*, and universal regard to all God's Commands, proceeding from a Holy awe of God, to be included therein: And the perpetuity of this *Fear* among them, is its continuance with this People, from Generation to Generation, as well as the perseverance of particular Persons, in each Generation *therein*, to the end of their lives: Therefore the Posterities good, by this grace, is taken notice of, as well as the good of the Predecessor.

For the *Second* Thing, *I will give them one heart, and one way.* The *Heart* being the Subject and Seat of Peoples Principles, Affections, Views and Designs, relative to all things they have business and concern with. *One Heart*, and points,

First, To Unanimity in Judgement and Principles, a great help to preserve Religion amongst People; and therefore much inculcated on Christians, see *Philip. 1. 27.* and *2. 2.*

Secondly, To Mutual Love and Amity, whereby they

they should love one another as themselves, and in love be disposed to edifie and please one another for their good; the contrary of which, is reflected on as unchristian, 1 Cor. 3. 3.

Thirdly, To one Design and End, before them all, in all things, *viz.* the glory of God, and their own, and their Posterities good; to which they jointly subject all their Interests in the World. So much for the blessing of *one Heart* to which that of *one Way* is added. And this relates to their Practice, and Conversation, and it takes in,

First, Their taking the same *way*, to prosecute their *one end*.

Secondly, Their mutual assistance to one another, as there was need, and occasion for the same.

Thirdly, Their making all their Private Interests, subservient to their one Common Interest, and denial to all Private Interests, inconsistent with their General Interest.

If the Influence of these blessings, for the preservation of Religion amongst a People, be enquired into, It will appear, with respect to that Generation they are first bestowed on; if we consider that by these things, *First*, They are freed from temptations, from one another to sin

and forsake God. *Secondly*, They encourage one anothers Hearts, and strengthen one anothers Hands in God's way.

If again, the Influence of these, to preserve Religion, in this Peoples Posterity, be enquired into. It will appear, if we consider, *First*, The rising-generation is well educated at home, in their respective Families. And *Secondly*, When they come abroad amongst Neighbours, they meet with neither Principle, nor Practice, but what is confirming to them, in what was at home instilled in them. And therefore they follow the holy instruction and example of their Parents, and educate their Children again the same way; and so Religion is secured, from Generation to Generation.

For the *Third* Thing, *The good*, both of this pious Generation, and that of their Posterity : this is *indefinite* good, restricted to no *kind*, *measure*, or *term* of Communication, and Enjoyment; and therefore it takes in all *good things*, presenty of them, and perpetual enjoyment of them; a special recommendation whereof it is, that *they*, and so many of *theirs* with *them*, if participate of it *together*.

For the *Fourth* Thing, Wherein God promises to *renew* his Covenant with them, for all this,

I will make an Everlasting Covenant with them, &c.
 We have to notice here, *First*, That this Covenant is called Everlasting, in view of its continuing, with this Peoples Posterity, in all generations: So there is here, Covenant Security for their fearing him *for ever*, in after generations, which had been promised in the 39. *verse*. And therefore, *Secondly*, God's Covenanting, *never* to turn away from them, to do them good, but to put his fear in their Hearts, so that they shall not depart from him: Relates all to Posterity as *well* as, the then present generation, with whom this Covenant was to be made.

If it be asked here, to what time this Prophecy relates? I answer, The 39. *verse* tells us it respects the return from *Babylon*. Christ's Personal Ministry among the *Jews*, was another special season of this grace. And another season of it, is the Erection of the *New Testament Church*; to which this, and all such promises first made to the *Old*, are transmitted.

If it be again asked, whence it is that the Prophecy has not yet taken effect? I answer, It was to be introduced, as others of the like nature, by enquiring of God for it, *Ezek. 36.* Of which enquiry, the most of the *Jews*, upon the return of the Captivity, and in the days of Christ

Christ's Ministry did fail, and the most part of the Christian Church has yet failed: And till this inquiry after it be, it's but little of the accomplishment of it we can expect: And till Christian Parents understand, and improve better, the *Entail* of the *Covenant* for it, than most of them now do, how can they inquire in Faith for it?

Use. 1. Hence see,

First, God's care to heal his Church's backslidings, in that when he has seen, how the Children of *Israel* had broken the *Covenant* of *Grace*, as made with them, when they came out of the Land of *Egypt*, *Jer. 31. 32.* Yet both there, and here, he offers the same to them again, with more ample declarations of grace, as sufficient to keep them, and their Posterity, from breaking it any more.

Secondly, What a great loss to the Church of God, and their Posterity want of *Unanimity* in Religious Principles, and *Uniformity* in Holy Practices is: This was the spring of *Israel's* first defection; and therefore *one heart, and one way*, was provided to prevent a second. And for want of this, and of due inquiry after it, the grace in the Text is come (as yet) to so small an account; in the World.

Thirdly,

Thirdly, How abundant and extensive Grace, is set before Believers, especially in the *New Testament* Dispensation, of the *Covenant of Grace*.

Use 2. Hence there is ground for Reproof

First, To such Parents, as lay not out themselves, to the uttermost, for Grace, not only to Themselves, but their Posterity.

Secondly, To these that lay not out themselves, to the utmost, to Reform their Neighbours, as well as to Educate their own Families well; seeing an evil Neighbour-hood, is a snare to well instructed Persons, that live beside them

Use 3. We may hence take up a Lamentation over our loss, for want of a more full accomplishment of the Prophecie, than ever yet has been attained; and considering how we are not straitned herein, but in our own bowels, we must turn our complaint upon our selves; and here we will find many amongst us, never take sincere hold of the *Covenant of Grace* themselves, so far are they from carefulness, to obtain the grace thereof, to their Posterity after them; and these are a daily temptation, snare and spread net, to the godly, and their Children who live among them. The unwatchfulness also of the godly, and their not being at du
pains

ains, to keep *themselves*, and *theirs*, at all need-
ful distance, from an untoward Generation, when
they cannot reclaim their Neighbours; these
harr the thriving of Religion amongst our selves,
and hinder an abundant conveyance of it, to
Posterity.

Use 4. Hence there is ground for *Exhortation*,

First, To Strangers to this Covenant, of so
excellent promises, to take hold of it, and that
out of regard, not only to *your selves*, but *yours*
after *you*, who are concerned in Posterity.

Direct. 1. In a sense of your lost Estate in
your selves, as Sinners, fly to Christ a Saviour,
yield your selves, and yours with you, to be
the Lords, on the foot of the Redemption that
is in Christ, and to serve him by his own Grace,
all your days.

Secondly, Make daily Conscience of all Cove-
nant Duties, in a needy dependance on Christ,
and Covenanted Grace.

Thirdly, Be careful particularly, of Relative
Duties, and for the success of these, plead the
promises of Grace, relative to *THY POSTE-
RITY*.

Secondly, There is Matter here of Exhorta-
tion to Believing Parents, by all means to take
care to obtain the accomplishment of this Pro-
phetic

phesie to their Posterity : Directions on this Head are already spoke to, in the Use of the Doctrine of the *Entail*; to which we refer the Reader.

Thirdly, Let all Church-members unite in Religious Principles and Practices, then may they expect, Religion shall be transmitted to their Posterity after them.

SERMON XIV.

Upon *Genesis* 17. 13. Where we have an account of the special advantages of being in a Religious Family. *He that is born in thy House, and he that is bought with thy Money, must needs be Circumcised.*

Verse 23. *And Abraham took Ishmael his Son, and all that were born in his House, and all that were bought with his Money, every Male among the Men of Abraham's House, and Circumcised the flesh of their foreskin, as God had said unto him.*

IN this Text the Lord extends the Covenant of Grace, and the Seal thereof, not only

to *Abraham*, and his Seed with him, but his whole Household, and the meanest Servant therein, *verse 13*. In pursuance whereof, we have their Circumcision by *Abraham*, *verse 23*. From which it appears plainly, that God not only commands, and allows his Covenant to Believers and their Children, but to their whole Families and Servants, in the same terms wherein he contracts it with themselves.

And in a happy agreeableness to this, we will find frequently in Scripture, instances, that Grace and Salvation beginning at the Heads of Families, has reached their whole Families. It was so at the Conversion of *Zaccheus*, *Luke 19*. *This day Salvation is come into this House*; and when *Lydia* is Converted, *Acts 16. 14*. her Household are baptized with her, *verse 15*. and when, *verse 31*. Salvation is offered to the *Taylor*, in the way of believing on Christ, it's offered to him and his House; and *verse 32*. the Word of the Lord is spoken to him and them together; and *verse 33*. they are baptized together; and *verse 34*. he rejoyceth, believing in God with all his House.

Having already discoursed at length, of the Extent of the Covenant, to Believers Children, I shall here only touch upon some things, relative

tive to their Servants; and tho' there might be many Discourses from these Texts, very improveable, both by Masters and Servants, I shall only, *First*, Shew the special advantages that Servants of Believers have, for obtaining of Grace and Salvation. *Secondly*, What special matter of joy a Believer has in *his House*, when therein are Believers with him, and then Apply the whole.

For the *First*, *First*, God's offer of his Covenant, and command to embrace it, comes peculiarly near to all in a Believer's Family, as he as Master of the Family, is enjoined to take care of their acceptance thereof, as in *Genesis* 17. 13.

Secondly, The Believing Head of a Family when he *Acts his Part*, takes care to procure their acceptance of the Covenant, and their consent thereto; so *Abraham took all in his House and Circumcised them, as the Lord had said to him.*

Thirdly, A Believing Head of a Family, dedicates and consecrates his whole Family and Household to the Lord, as well as himself; and in this Dedication, he finds Arguments in pleading with the Lord, to come into *his own House*, bring his Salvation with him, to plant it in every

He

Heart of the Family, and bring every Thought in himself and his, to the obedience of Christ, to cast out Satan out of the House, and break the Rule of Sin, and Corruption therein; and the effectual fervent prayer of a righteous Man, availeth more for Spiritual Things, than in any other Case.

Fourthly, When a Believing Head of a Family, *Acts his Part*, he Instructeth all in his House, how to Serve the Lord, as Father of the family; this belongs to him, in Relation to all his Domesticks, as well as his Children.

Fifthly, He gives them an Example of all duty toward God, which is of very great influence to engage Persons to good, Joshua 24. *As for me and my House, we will serve the Lord.*

Sixthly, He authoritatively commands them to serve the Lord, which the Lord himself takes notice of, as of great use, Gen. 18. 19. *I know Abraham, that he will command his Children, and his Household after him, and they shall keep the way of the Lord.*

Seventhly, Religion and Grace, when begun amongst a People, ordinarily spreads amongst them, and reaches others beside these it is first conferred on; see this, *Isa. 44.* where in the

third and fourth *verses*, the Spirit is to be poured out on the *Jews*; and in the fifth *verse*, it affects the *Gentiles* about them, and makes them call themselves both by the name of *Israel*, and the God of *Israel*; and *Hosea* 14. 7. the Conversion of the *Jews*, is accompanied with the Conversion also of them that dwell under their shadow. And accordingly Grace in the Head of a Family, often times introduceth Salvation into his whole House.

Eighthly, In case any obstinately refuse to serve the Lord, a believing head of a Family acting his part, will eject them out of his Family, *Psal.* 101. 7. *He that worketh deceit, shall not dwell in my House.*

For the *Second Thing*, When a believing head of a family, finds his whole house Believers with himself; then, *First*, He sees Satan's Kingdom fallen in his Family, and this is matter of such joy, that it rejoyced the heart of Christ himself *Luke* 10. 18, 21.

Secondly, He sees the Dominion of the Corruptions of his several Domesticks broken, and in this, his own freedom from many a Temptation, necessarily flowing from the full power of Corruption, in the constituents of a family to the head thereof; by these Temptations converted

converted Servants are especially unprofitable to believing Masters; but when *converted*, they become *profitable every way*, Philem. 11.

Thirdly, His Believing Domesticks are brought into new, near and dear relations to himself, even his meanest Servants become his Brethren, Philem. 16. And this, *First*, Attracts his love to them, which is a pleasant, easie and delightful affection. *Secondly*, Covers a multitude of faults, and prevents the ruffling of his Mind with anger, and turbulent passions upon every mismanagement of their business. And *Thirdly*, Engages their love to him, and makes them faithful in their business, and careful to please him; all which, how comfortable must they be to a Master of a Family?

Fourthly, In this he sees a rich display of Grace to Sinners; and if the Conversion of one sinner be matter of joy to Heaven, Luke 15. 7. how much matter of joy to a Believer, must the conversion of all the Sinners in his House be?

Fifthly, This makes the several parts of his family *Uniform*, of one Common Father, of one nature, and of one Design; all carrying on one common Interest, which is a most comely and comfortable thing; their Hearts can then, in all matters, trust in one another, without uneasie,

galling Jealousies, one of another.

Sixthly, The Religion of a Believer's whole Family, makes his House a *Betbel*, a House of God, where he dwells, a House of Prayer, and consequently a House of Joy and Praise, Psa

118. 15. *The Voice of joy and rejoycing, is in the Tabernacles of the Righteous; because the right hand of the Lord doth valiantly for them*

Seventhly, This prevents the main sorrow of parting with his Family at Death, in near view of his own Death, he can safely trust in his Families God, for their Provision after him, and when any of them are removed before him, tho' he has Natural Sorrow, he has Hope in it, which *mitigates* it greatly, and Spiritual Joy that *swalloweth* it up.

Use 1. For Information. Hence see,

First, The Lord's readiness, and willingness to communicate Grace, and Salvation to Sinners, in that when he enters a house with his Salvation, he offers it to the whole family, and bestows it on all that welcome and embrace the offer.

Secondly, See how large and effectual a door is opened to Salvation, to enter a family, when the head of the family is converted; this was the introduction of Salvation to *Zaccheus*

Lydia

Lydia's, and the *Jaylor's* house. Therefore

Thirdly, What a great Priviledge it is to be a Member of a Believer's Family, where Salvation comes so near, and where it abides so near the Inhabitants, and where they have so many special opportunities, and advantages, for participating therein.

Fourthly, The special happiness of that believing head of a family, whose whole family participate with himself, in Grace and Salvation, he and they live together as *Heirs of the Grace of Life*, their Prayers are not hindered, and their united Voices in God's praise is pleasant to beholders, as well as to themselves, and they are useful and profitable to him in Spiritual, as well as Temporal Concerns.

Fifthly, The great loss of that family, whose head is not a Believer, or Convert. As the Conversion of the head of a house, opens a door to Salvation into his whole family; so Unbelief in him keeps a bolt upon his door, to keep out salvation from entering his house.

Sixthly, The great loss of that believing head of a family, whose family are not all Believers with him.

Use 2. Hence there is Matter of Reproof,

First, To all heads of families, that slight the offers

offers of Grace and Salvation, hereby they not only slight their own Souls, but they wrong their Houses; for their Conversion would tend much, to introduce Salvation into them.

Secondly, To all heads of families, that have their own Salvation at heart, but are not duly careful to have all in their house partakers thereof with them. Narrowness of Spirit in Religious Matters, is the worst kind of that unsocial vice, and wrongs a Man's Neighbour, and himself both; more than any other kind of narrowness can do.

Thirdly, To all in Believers Families, that slight the offers of Grace and Salvation, which come so specially near to them, and neglect all the special advantages they have, for coming to share and participate in the Salvation that is entered into their house. This is carelessness of their Souls with a witness, and the head, and all others in the family, that embraced the Salvation that entered the house, will witness against them in the Day of Judgement.

Fourthly, To all that are careless and indifferent, what kind of families they live in, whether these of Believers, or Unbelievers; such show their indifferency, their carelessness about, and want of regard to Salvation.

Use 3. Hence there is Matter of Exhortation,

First, To all heads of families, that are yet unbelievers, to be no more such, to neglect Grace and Salvation no longer, Why, *First*, You not only are at a loss hereby your selves, but your families with you, and through you: And therefore *Secondly*, If you continue by your unbelief, to keep Salvation out of your house, the blood of all that perish therein, will be required at your hand.

Secondly, To all believing heads of families, to be at all pains, to have the Salvation which is entred into their own hearts, entertained by all in their house. The matter of joy that we have already shown, flows from this to believing Masters of Families, is abundant Motive to this Duty; to which I only add, That you have charge of their Souls, as well as their Bodies; and God has given you authority to command them to serve him, *Gen.* 18. 19.

For your Direction in this Case.

First, Take pains to bring them to the knowledge, and sense of their lost estate in themselves, as sinners, that this may bring them to a concern for Salvation.

Secondly, Acquaint them with the Remedy of sin and misery that is in Christ, and deal with them

them to close with Christ, in the offer and terms of the Gospel.

Thirdly, If need be, use the authority God hath given you over them, in commanding and charging them to be Religious.

Fourthly, Give them an unspotted example of Christianity, in the whole of your Conversation, for this is of a very forcible influence, to gain strangers to Religion.

Sixthly, See they attend Publick Ordinances and detain them not unnecessarily from these.

Seventhly, Straiten them not of time for secret prayer, and see that they neglect it not.

Eighthly, Pray much for them, and for Blessing on your Endeavours, for their Salvation.

Ninthly, Be not imperious, but gentle, mild and kindly in your Government, and Rule over them; that by love in wordly things, they may know you really love their Souls, and may the more readily obey you in spiritual things.

Tenthly, If after all, any of them be obstinate in sin, cast them out of your House. *Psal. 101. 7.*

Thirdly, To all Members of a Believer's Family, to see to it, they be Believers also; as they love their own Souls, and love their Masters, a

et them look to this, and be afraid of continuing Limbs of Satan (to speak so) in a House, where the Head is a Member of Christ.

SERMON XV.

Upon *Genesis 6. 3.* Where we have the bad effects of irreligious Marriages upon the Church. *And the Lord said, My Spirit shall not always strive with Man, for that he also is flesh: yet his days shall be an hundred and twenty years.*

THese Words contain God's Resentment of the Professors of Religion, their mingling themselves by Marriage with the profane and irreligious People of the Old World. And then we have to notice, *First*, God's Method with the World to this time, for its Reformation, He was *striving* with Man. *Secondly*, His declaration of his Purpose, to give over his *striving* with them, *The Lord said. My Spirit shall not always strive with Man.* *Thirdly*, The Reason hereof, because the Professors of Religion, as well as the *rest*, were become *flesh*. *Fourthly*,

Fourthly, A Term set for *finishing* his *striving* with them, if they should continue obstinately in their Sin, yet *his days shall be an hundred and twenty years*. All we design, is, *First*, To Explain, and then to Apply these Particulars.

For the *First*. It points us to Men, as going across to God's Commands, and walking contrary to him; this was the occasion God had to *strive with Men*, for their Reformation.

Secondly, To great pains upon them for this end; he not only dealt, but earnestly strove and Reform them.

Thirdly, We are pointed to a long course of this; he had long *striven with Man*, but now resolves he will not *always* continue to do so.

Fourthly, To Mens resistance of all means used for their reformation: If it had not been for this, he would have had no occasion of *striving* in this matter.

Fifthly, This *striving* is by *his Spirit*: The application of Christ's purchase unto Sinners, is peculiarly the work of the Spirit; and so are the means whereby God takes pains to bring Sinners to Faith in Christ, and Repentance, and Reformation. Hence Christ is said, *1 Pet. 3.* to have preached by *his Spirit* to the Old World and *Zeck. 7. 12.* the Lord is said to have sent

Word for the reformation of the sinful *Jews*, by his Spirit; and *Rev.* 2. and 3. *Chap.* the Spirit is frequently said, to *speak unto the Churches*.

Sixthly, Tho' the Spirit be peculiarly the principal agent in this striving, yet he ordinarily makes use of means therein; so we find he strove by the preaching of *Noah* with the old world, *1 Pet.* 3. 20. for which *Noah* is called a *preacher of righteousness*, *2 Pet.* 2. 5. and *Zeck.* 4. 12. He spoke to the *Jews* by the *Prophets*; and in *Rev.* 3. to the *Churches* by *John*.

Seventhly, Tho' he ordinarily use means in striving with Sinners for their reformation; yet he useth also to accompany these means with influences from himself, whereby he gives Men knowledge of his Word, conviction of Sin, and true repentance, and faith to Converts: For which, obstinate Sinners under the Means of Grace, are said to *rebel against, and vex his Holy Spirit*, *Isa.* 63. 10.

For the *Second Thing*, The Lord's saying, *his Spirit should not always strive with Man*. intimates us to his judging he had now used all means upon them for their reformation, and that for a sufficient time; like that, *Isa.* 5. 4. *What should have been done more for my Vineyard, that I have not done in it?*

Secondly,

Secondly, That there was little or no ground to expect, that the lengthning out of his pains upon them, would yet reclaim them; like that, *Isa. 1. 5. Why should ye be stricken any more & ye will revolt more and more.*

Thirdly, He hereupon determines to give up with them, and cease to be a reprover and striver with them.

And *Fourthly*, This he likely intimated to *Noah*, and *Noah* preached it to them; and all this still in view of their repentance, which in his Long-suffering he waited for, all the time *Noah* was preparing the Ark, *1 Pet. 3. 20.*

For the *Third Thing*, The Party here become *Flesh*, is these called, verse 2. *The Sons of God* the Children of *Seth*, and *Enos*, among whom the worship of God had been set up and maintained to this time, when the rest of the World had abandoned Religion, and lived after the imagination of their own Hearts. Their becoming *flesh*, signifies, *First*, Their immersion in Sensuality, like the rest of the World, which they evidenced by Marrying with those that had no Religion, nor regard thereto, only to gratify their Eye and Fancy; how harmful this is to the Religion, both of the Party thus Marrying and of the Posterity by such Marriages, we have already

already spoke to. But their becoming *flesh*, takes in, *Secondly*, Their immersion in all other evil, corrupt vices, and sins. For the Term *flesh*, is used in Scripture, to signifie the whole Corruption of Humane Nature, John 3. 6. *That which is born of the flesh, is flesh.* And accordingly we find, Gen. 6. 5. *Every imagination of the thought of their heart, was only evil continually; and their wickedness was great.* And this, in that Party, among whom only his worship had been kept up to this time, so provoked the Lord, that he determined to give up with the whole World.

For the *Fourth* Thing, *First*, The Term of giving up with them, that he sets, being *long*, even *an hundred and twenty years.* Points to God's Long-suffering, and Patience, wherein he gives them time, and space to repent; and prevent their ruin, after he has given them fair warning of it: Thus, 1 Pet. 3. 20. *the Long-suffering of God is said to have waited in the days of Noah, viz. for this Peoples repentance, that their ruin might have been prevented.*

Secondly, The fixing of a term, to the exercise of his patience; points to his determination, to strive no longer with them after that, in case they should continue impenitent till then.

Thirdly,

Thirdly, In regard God's departing from a sinful People, and ceasing to strive with them, or be any more a reprover to them, is always connected with judgements on them, *Hosea* 9. 12. Therefore this points to their ruin at this time, unless they should repent; and accordingly, *verse* 7. their destruction from the face of the Earth is threatned; and *verse* 17. the Flood is threatned as the mean thereof.

Use 1. For *Information*. Hence see,

First, Mens natural love and addictedness to Sin, which makes them unwilling to part with it, and makes the pains that God takes on them for their Reformation to be a *striving* with them.

Secondly, The Goodness and Mercy of God to Sinners, in condescending not only to call Men to Repentance, but in *striving* with them to bring them thereto.

Thirdly, The saddest Judgement Sinners can meet with in time, is, that God cease to strive any more with them, for their Reformation; therefore it's threatned here, as *that* which hath *this Peoples utter ruin* in it.

Fourthly, The greatest provocation the Lord gets, to give up with a Generation of profane and impenitent Sinners, is, when Professors of Religion

Religion joyn with them, and involve themselves in their Sins; and particularly, when they Marry with them: It was then, and not all then, that the Lord said, *My Spirit shall not always strive with Man.*

Fifthly, See how very Long-suffering God is toward Sinners, in that e're he give up with them, he waits long for their Repentance, even after the heaviest threatnings, e're he execute the same.

Use 2. Hence there is Matter of Reproof,

First, To all Sinner's that do not readily obey God's first call and invitation to repent, but by disobedience thereto, put him to strive with them for their repentance; how unaccountable is it, that you should resist your own Mercy, and greatest Benefit?

Secondly, To these that the longer God strive with them, become the more hardned in Sin; such are in great danger of God's leaving them to perish therein; *for his Spirit will not always strive with Man.*

Thirdly, To these that when they begin to yield to the Lord, do it not so readily and thoroughly as becomes, such are foolish Children, that stick long in the breaking forth; some hereafter marr their own Conversion intierly; some protract

protract it, and make it tedious; and some are hereby of a spare growth in Religion, long after their Conversion; and all such give occasion to the Lord's striving with them, much more than otherways there would be occasion for.

Fourthly, To Professors of Religion, that joy themselves in the corrupt courses of a graceless World they live among; these when they do so are the greatest provocation of God's anger, that he sees in the whole ungodly World; and these are the greatest plagues to their Generation, and the fillers up of the Iniquity of the Land they live in, whereby it ripens faster than ever before, for ruine. In all which, how great, and how sharp, is the Reproof of all such?

Fifthly, These that under the delay of threatened Judgements, neglect Repentance; you despise his Long-suffering, that ought to lead you to Repentance, and is exercised to prevent the execution of threatened Judgement.

Sixthly, These that tempt Professors of Religion to Sin, they hereby seek to compleat and hasten their own ruine.

Use 3. Hence there is Matter of Exhortation.

First, To Young Persons to yield ready and willing obedience to God, at his first calls and invitations to Religion, Why, *First*, If you

so, you shall not give him occasion to strive with you, his Spirit shall not be grieved, and vexed, by your disobedience, and resistance, nor shall he have occasion of grieving, and vexing you. And therefore, *Secondly*, Religion shall begin pleasantly, and go on comfortably, and prosperously in your Souls.

Secondly, To Sinners that the Lord is striving with, and are refusing to repent, and reform, to yield to him, and strive no more against him. Why? *First*, He is striving with you for your good, and to prevent your ruine. *Secondly*, Your striving against him, is for your own hurt, and tends to your utter ruine. Therefore *Thirdly*, If you yield, and he overcome, you gain unspeakably; but if you overcome, you lose, and are lost for ever. *Fourthly*, He will not always strive with you, and if ye continue to resist him, ye know not how soon he may yield to you, and leave you to perish, in your gain-saying of him.

Thirdly, To Sinners that the Lord strives with, not only by ordinary outward means, but also, by more immediate influences accompanying these, setting home their sin and danger on their Conscience. These have special need, instantly to yield to him; for to resist then, is a

Sin more nearly touching upon, and grieving the Spirit of God, and has a special tendency to quench him. It's a sin *peculiarly* against the Holy Ghost, and leads to *the Sin against him especially so called.*

Fourthly, To Professors of Religion, to beware of joyning in any of the evil courses of the ungodly they live among, as they would not fill up the Iniquity of the Generation, and Land or Place, they live in.

Fifthly, To Ungodly Persons, to beware of suffering, far less tempting Professors of Religion, to joyn you in your Sins; for this will provoke God to take his Spirit from you, and them both; and then wo will be unto you, when he forsakes you.

Directions to Sinners, whom the Spirit of the Lord is striving with.

First, In a sense, that you cannot of yourselves yield, pray for the Saving, Irresistable Influences of the Spirit; for the Spirit in these Influences, is the Spirit of Promise, to them that ask him of the Father, *Luke 11. 13.*

Secondly, Take sincere hold of the Covenant of Grace, and then thou hast therein God's Promise, to *circumcise thy Heart, to love the Lord thy God*, Deut. 30. 6. Which thou mayest please

in Faith, and this shall make thee willing, and obedient, and thou shalt be no more Stiff-necked, and disobedient.

Thirdly, If thou hast Claim in the *Entail*, thou shalt then have a double Title and Claim to this Promise, to strengthen thy Faith, in pleading its accomplishment; For in that fore-cited Text, *Deut. 30. 6.* the Promise extends to the Believer's seed, as well as himself, *I will Circumcise the Heart of thy Seed.* Improve this also, in pleading for the Spirit.

Fourthly, In a sense of thy being a lost Sinner, fly to Christ (as an able and willing Saviour) by Faith, and then thou hast another Argument to plead, and expect the Spirit upon; for in consequence of Faith, Believers *are sealed with the Holy Spirit of Promise*, Eph. 1. 13.

SERMON XVI.

Psal. 116. 10. I believed, therefore have I spoken: I was greatly afflicted.

THese Words contain, *First*, The *Psal-*
mist's very Melancholly Case, he was
 R 2 *greatly*

greatly afflicted. Secondly, The Mean of his Relief and Deliverance, he *believed.* Thirdly, The Improvement he makes of his Deliverance, by *BELIEVING*, *therefore have I spoken.* All we design, is, *First*, To Explain, and then to Apply these Three Particulars.

First, We have his Melancholly Case, he was *greatly afflicted*: The Particular Affliction is not mentioned; but the *Psalmist* was a *Man of Afflictions*, Psal. 132. 1. Afflicted sometimes in his *Body*, sometimes in his *Soul*, sometimes in his *Name*, sometimes in his outward *Estate* and *Circumstances*, sometimes in his *Relations*; and so it is still, many times with the Godly; it's their ordinary way to the Kingdom, to travel through manifold Tribulations. They have springs of affliction in *themselves*, in their Sins, their Guilt, their Pollution, their Corruption; in the dulness of their Minds, hardness of their Hearts, deadness and irregularity of their Affections: In their several Bodily Troubles, Weaknesses, Diseases, liableness to Affliction, even when they are not under them, and to Death, of which, they have the Sentence in themselves. They have springs of Trouble in their *Relations*, in whose Comfort they are Comforted; and to a Participation in
whose

whose Sorrows, the Bonds both of Nature and Grace, bind them down. They have springs of trouble from the *Wicked in the World*, who sometimes vex them, with their own unlawful Deeds and Sins, sometimes with their Wiles, to draw them into Sin, and sometimes with Persecution, when they refuse to Sin. They have springs of trouble from Satan, who frequently insinuates himself upon their Minds, and sometimes buffets them with violent Assaults, and dries up their Moisture with Fiery Darts. From all which, very often, the Afflictions of the Righteous are many.

But *Secondly*, The *Psalmist's* Affliction was *great*. Affliction is sometimes *great*, for its nature and kind; so Affliction of *Soul*, is *greater* than that of the *Body*: Trouble on spiritual accounts, for sin, and danger of the Wrath of GOD, than for worldly losses, or crosses: Trouble from Spiritual Enemies, is *greater* than that from Worldly Enemies.

Secondly, Affliction is sometimes great; for a *Multiplicity* of Afflictions, meeting together on a Person, as when many things go cross a Man at once, spiritual trouble, and temporal combine together in one Man's Lot.

Thirdly, When any, especially great Affliction

is lengthned out, this makes it very great. If you would know, something of the trouble of their Soul, when it is so; take a sample of it, from some of its effects: And in this Case, we find them sometimes *bereft of sleep*, Psal. 77. 4. *Secondly*, Habitually sighing, and groaning, which evidences an oppressed Heart; this cometh *before they eat*, Job 3. 24. *Thirdly*, Frequently they weep; and *their Eye trickletb down with Tears*, Lam. 2. 4. *Fourthly*, Sometimes they *roar, shout and cry*, and yet apprehend the Lord *shutteth out their Prayers*. *Fifthly*, They sit alone, and keep silence, Lam. 3. 28. *Sixthly*, Sometimes they are *unable to speak*, Psal. 77. 4. *Seventhly*, Sometimes their *Head, and Hands hang down*, and their *Knees are feeble*, and all strength, supports, and comforts of nature fails them, Psal. 109. 14. *Eighthly*, They neglect their Bodies; and *refuse to eat their Bread*, Psal. 102. 4. *Ninthly*, When unbelieving misapprehensions of their Case prevails, they speak many unadvised words; Such as, *First*, With respect to God, He *shutteth out my Prayer, he counteth me for his Enemy*; He *will make an end of me. I have washed my Hands in vain. The Lord hath forsaken me, and forgotten me.* With respect to themselves,

I shall one Day fall by the Hands of Saul. O that I had been as an Untimely-birth! They have cursed the Day wherein they were born; all which evidence the deepest distress.

For the *Second Thing*, viz. The Mean of his Deliverance, *he believed*; not to speak of the various acceptations of Faith, that in the Text is it, whereby Believers in distress, see ground of Comfort, over their Trouble and Affliction, in the Word of God, and apply it to themselves for that end. *I believed*, Points us to these things,

First, His finding matter of comfort, over his Affliction, in the Word.

Secondly, His missing it in all other airts, till he looked for it there.

Thirdly, The Actual Exercise of Faith, on the Grounds of Comfort, he found in the Word of God.

Fourthly, The abandoning his former mistaken apprehensions of sense, which kept him from comfort, over his trouble.

And *Fifthly*, It's worth the noticing, it was not by a sensible manifestation, that he was relieved, but by pure actings of Faith; and that the Lord delayed his deliverance, till he was brought to *believe*, to draw him off from the more extraordinary way, of seeking and looking after

after comfort, to the more ordinary, which is by Faith.

For the *Third* Thing, viz. The Improvement he makes of the Deliverance, which he obtained in the way of *believing*; therefore have I spoken. If ye enquire what he spoke, *First*, The Nature of the Thing will lead us to that. It's the language of Faith, in opposition to the language of Sense under trouble; and this is all glorifying of God, comforting to the Person's self, and edifying to others, which the other is quite opposite to. *Secondly*, The Context leads to much of it; more particularly,

First, He speaks Commendation of God, for bearing prayer, verse 1. For Mercy, righteousness, care of him, verse 5, 6. For bountiful help, verse 7, 8.

Secondly, He speaks forth Love and Affection to God, verse 1. Unbelief and Fear, felters the Believer's Love; Faith looseth it, 1 John 4. 18. *There is no fear in love; but perfect love casteth out fear; because fear hath torment: he that feareth, is not made perfect in love.*

Thirdly, His sense of the usefulness of prayer, for which he resolves on the constant use of it, verse 2. *Because he hath enclined his Ear unto me, therefore will I call upon him so long as I live.*

Fourthly,

Fourthly, He speaks Comfort to his Soul,
verse 7. Return unto thy rest, O my Soul, &c.

Fifthly, His Resolution not to forsake God,
 and his way, but cleave to him while he lives,
*verse 9. I will walk before the Lord, in the
 land of the living.*

Sixthly, He speaks Reproof to himself, for
 his unbelieving language of sense, which he
 had uttered before, *verse 11. I said when I was
 in my haste, All Men are liars.*

Seventhly, A deep sense of his obligation to
 God, for not dealing with him according to the
 desert of his sins, and unbelief, *verses 12,
 13. 16.*

Eighthly, The tender regard the Lord has
 to all his People, *verse 15.*

Ninthly, He speaks praise, resolutions to praise
 more, and to do it publickly, *verses 14. 17,
 18, 19.*

Tenthly, He speaks good of all the Lord's way,
 both past, present, and to come, *Psal. 73. 23, 24.*
*Nevertheless, I am continually with thee : thou
 hast holden me by my right hand. Thou shalt
 guide me with thy Counsel, and afterwards re-
 stitue me to thy Glory.*

Use 1. Hence see,

First, There may be great Affliction in the Lot
 of the best Saints.

Secondly,

Secondly, That nothing in the World can Comfort Saints, in many of their Afflictions.

Thirdly, That when all worldly things fail to comfort under Affliction, the Word of God is stored with grounds of comfort to the Godly.

Fourthly, That it's Faith, and Faith only that can act upon, and enable a Person to apply and use these, for Comfort in Affliction.

Fifthly, Believers themselves, may sometimes lengthen out, and heighten their own Afflictions, by neglecting Faith on the Word of God and hearkning to sense.

Sixthly, It's the appointed method of Grace that Believers in this Militant Estate, have their Comfort Communicated to them, in the way of acting Faith on the Word of God.

Seventhly, See the Efficacy of Faith on the Word of God, for curing any trouble the Believer can be in.

Eighthly, See the different accounts, unbelieving Sense, and Faith, make of the same case.

Ninthly, How much are Believers obliged to God for his Word, and the Grace of Faith.

Tenthly, Whence it is, that the Comfort of a Believer is many times suspended, tho' he use all other means to get comfort; *HE N*

LECTS FAITH ON THE WORD

Eleventhly

Eleventhly, What a great loss unbelievers are in, in their afflictions, for want of faith.

Use 2. Hence there is *Reproof*,

First, To sinners, liable to so many, and great afflictions, that nothing can comfort them over, but faith in God's Word; for neglecting Religion, and not laying a foundation for faith in his Word.

Secondly, To Believers for neglecting faith many times in their troubles, whereby they aggravate, and protract their trouble; may be, we call on God, and remember him, you read, hear, communicate, and converse about your case; but unless you have a special manifestation, you consider not, so as to believe what encouragements are in the Word, with respect hereto. Thus you lengthen out your trouble.

Thirdly, To Believers, for the Language of Unbelief, which many times they speak under trouble, and their neglect of the speeches of faith.

Use 3. Hence there is Comfort to Believers, who under trouble walk by faith, and encourage themselves from what God speaks in his Word, for their comfort: They take God's say, and they find the good of it.

Use 4. Hence there is ground for *Exhortation*,
First,

First, To sinners, that have no right to the consolations of God in his Word, to take no rest till they have right to them : The nature, the multitude, the degrees of affliction, you are lyable to, together with the consideration that there is no airth to look to for comfort, but the Word of God may move you to this.

Direct. 1. Be sensible of your lost state, of sin, and misery.

Secondly, Of the Remedy that is in Christ.

Thirldy, Believe on Christ.

Fifthly, Live in obedience to the Gospel then when all worldly perfections fail thee, the Lord's Commandment, or Word, shall supply thee, Psal. 119. 96. *I have seen an end of affliction; but thy Commandment is exceeding broad.*

Secondly, To Believers in all their Afflictions to consider, and believe the encouragements that suit their case, and are pointed to in God's Word. For *Motive* hereto,

First, Consider, this is the settled and constant way that God has ordered, and appointed for his Peoples Comfort, and most suitable to their present Militant Estate. Hence they are said to *walk by faith, not by sight*, 2 Cor. 5.

Secondly, It's only in the way of this our Duty

that we are to expect the more singular influences of his Spirit for our comfort. The witness of the Spirit is only to be sought, and expected, in the way of the testimony of our Hearts, conform unto Scripture, that we are the Sons of GOD.

Thirdly, Neglect of this, makes other ways of seeking Comfort, a lame way of seeking it; yea, mars the success of all other means thou usest.

Fourthly, Neglect of this, gives advantage to Satan, to make strong impressions of sense on thy Mind, for aggravating thy trouble.

Fifthly, Untill thou believe, and live a life of faith, thy comfort cannot be settled, a blink of God's Countenance may comfort thee, thou mayest have at sometimes internal sensations of spiritual pleasure, large communications of the grace of Christ, much of his sensible presence; but when this is gone, (as it is not an ordinary, or a long continuing attainment) the weight of trouble becomes more heavy, and thou art plunged again into the depths, as one falling from a great height. This is the nature of all sensible pleasures, and holds even with respect to spiritual pleasures, *when the Christian is not living a Life of Faith*. A life of faith supplies the

the want of these, and gives a high and lasting relish to them when they are gone, cheers the Soul with the hopes that they shall return, and be felt again in this life, and much more abundantly in the life to come, where *there is fullness of joy, and pleasures for evermore.* Learn then to build thy Comfort on the Word, that abides still the same; and will be a spring of daily habitual comfort unto thee, while thou abides at thy Duty to God: and that even when thou wants these transporting sensible pleasures which may be compared to the delicious entertainments of a Banqueting-house; as the other may be compared to our wholsom, strengthening and nourishing, daily provision.

Sixthly, There is Matter of Comfort to thee in the Word, over all Afflictions that can be in thy Lot: As, *First,* Doth guilt of Sin trouble thee, and a sense of God's wrath? Doth a weight of the Curses of the Law ly hard on thee? In the Word, the Lord tells thee, He has found a Ransom, he forgives thy Sin, he blots out thy Iniquity, he will no more remember thy Sins, he will be no more wroth with thee, Christ has redeemed thee from the Curse of the Law; yet he is *the Lord thy Righteousness*, He allows thee to comfort thy self in all these. And when

he speaks in his Word, this is better to build Comfort on, than a Voice from Heaven, being the more sure word of Prophecie.

But is it the power and prevalency of Sin over thee? In the Word of God thou art told, *Sin shall not have dominion over thee; he will subdue thine Iniquities, he will purge away thy Transgressions; he will deliver thee from a Body of Sin and Death.*

Is it Bufferings of Satan? There he tells thee, *His Grace is sufficient for thee; and he will shortly bruise Satan under thy Feet.*

Is it Trouble from the Wicked? There he tells thee, *He knows how to deliver the Righteous out of Tentation; he has appointed rest for the troubled.*

Is it sore Affliction? The Word shews, the Curse is out of it, the Blessing of Christ is in it, it shall work for thy good; thou hast the sympathy of Christ with thee in it, and his intercession for thee, and his gracious presence with thee; who will support thee in the mean time, and deliver thee in the best time.

Is it Worldly Wants and Straits? There it's told thee, *Thy God will supply all thy wants, &c.* Thou shalt want nothing, but what is for thy good to want.

Is

Is it fear of Death? Therethou art told, *He will be with thee, he will shew thee the path of life*, in which thou mayest walk comfortably through the shadow of Death; his Rod and his Staff shall comfort thee, and he will raise up thy Body in Glory, at the last day.

D I R E C T I O N S.

First, Clear up thy Interest in the Promise which thou mayest do, by considering, thy daily sincere, regard to the Duties of the Covenant.

Secondly, Pray the Lord may open thine Eyes to understand what grounds of comfort he allow thee in His Word.

Thirdly, Consider these things in the Word which suits thy Case.

Fourthly, Believe, that God speaketh in the Word.

Fifthly, Rely on it, and it shall establish thee otherways thou shalt not be established, *Isa. 7.*

Sixthly, When delivered by Faith, speak the Glory of God, to others Edification, and thy own Comfort and Establishment, as the *Psalmist* did, in such particulars as are already noticed.

A

Directory for and Exemplar O F SELF-EXAMINATION.

- I. **S**ET Apart some time for it.
 - II. **S** Call in the Heart to it, and keep it at it.
 - III. Make the Word of God, the Rule of it.
 - IV. Pray for the Lord's Assistance in it.
 - V. Be impartial in judging thy self.
 - VI. Put thy whole self particularly to the trial, beginning with the Soul, and its Faculties.
- And *First*, With the *Understanding*; enquire, Do I know, or am I ignorant of God, in his Nature, and Perfections, of the Persons of the God-head, of the Law of God, of my own fallen, corrupt and lost Estate by Nature, of the nature of the work of Redemption wrought by Jesus Christ, of my need of it, of its suitedness to my lost condition, according as all these are revealed to me in the Word of God? Where there is intire ignorance of these things, there
- S
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the *Understanding* is darkned, and the Person yet in an Atheistical and Christless State; and in a lost Condition for present, *Eph. 4. 18.* and *2. 12.* *2 Cor. 4. 3.* But where the *Understanding* is enlightned in these things, this so necessarily produceth Conversion, that it is a sure enough mark of a Believer, *2 Cor. 4. 6.*

Secondly, Enquire into thy *Will*, Whether it be obedient to the Commanding, and Subject, and submissive to the disposing Will of God? Or if it goes whether it will, and carries thee after it? If it goes contrary to God's Command, and spurns and repines at his disposals, which it cannot resist? If thy *Will* be of the first stamp, it's a *Renewed Will*, and proves thee a True Convert, *Acts 9. 6.* *Lord, what would thou have me to do?* But if of the second, it's yet an *Unrenewed Will*, and proves thee to be as yet, in an Estate of Nature, *Rom. 8. 7.* except in the case of thy being sensible of it, grieving for it, and following of, and subjecting to God, cross to it, *Rom. 7. 23, 24, 25.* In that case thou art a Saint, tho' yet a Militant one.

Thirdly, Anent thy *Affections*; Enquire, *First*, Are they placed on their several right, and due objects? *Secondly*, Are they regularly carried out toward them?

And

And *First*, With respect to thy *Love*; enquire, Do I love God chiefly, and above all? Do I love my Neighbour as my self? Love I the Children of God for their Relation to him, his Image on them, and his Work in their Hand? Or love I the World, its Honours, Pleasures, Profits, and sensible enjoyments, and my self more than God, his Honour, and my Duty? If the first, then I have not first loved God, but he hath loved me, and wrought this love in me to *himself*, and *these things* which he calls me to love. If the second, the love of the Father is not in me, 1 *John* 2. 25.

Secondly, Anent thy *Hatred*; Enquire, Hate I Sin, all Sin, Sin in my self, as well as in my Neighbour, and in my Neighbour, so as not to hate, and proudly contemn, and disdain him, but so as to love, and pray for his Person, that he may be brought to Repentance, and find Mercy? Hate I Sin, for the sinfulness of it, as well as for the punishment following on it? or hate I Sin in my Neighbour, but not in my self? Hate I some Sin, but not every false way? and hate I it, only for the danger I incur thereby? If the first, thou art a true Saint, Psal. 119. 104. *I hate every false way*. If the second only, thou art but a hater of thy Neighbour, and of what agrees not with thy Temper,

but not of his Sin, and a hater of punishment and trouble, and needs to have this affection of thine regenerated.

Thirdly, Anent thy *Fear*, enquire, Whom, and what fear I most, God, or Men, his threatenings, or theirs? Sin, or Affliction? If the first, thy Fear is sanctified, Gen. 42. 18. *I fear God*. And thou art a sincere Servant of God, Neh. 1. 11. *Who desire to fear thy Name*. If the second, thy Fear is yet Irregenerate, and thou in an Unconverted Estate.

Fourthly, Anent thy *Trust*, enquire, What put I most confidence in? In God, or in the Creature? If the first, thou art in a blessed estate, and shalt be happy, *Jer.* 17. 7, 8. But if the second, thou art under a Curse, and shalt be miserable, if thou continue such, *Jer.* 17. 5, 6.

Fifthly, Anent thy *Joy*, enquire, What rejoiceth my Heart most, the favour of God, and the light of his countenance, lifted up on me, or the countenance and smiles of the Men, and things of this world? If the first, thou art one of the Godly, whom the Lord hath set apart for himself, compare the third *verse* of *Psal.* fourth with the seventh *verse*. If the second, thou art yet one of the multitude of graceless Men, who *Psal.* 4. 6. cry only for sensible created good and

and only rejoyce when *their Corn and their Wine aboundeth*, verse 7. latter part thereof.

Sixtly, Anent thy *Grief*, enquire, What grieves and afflicteth me most, the dishonour of God, the hiding of his Face, and sence of his Anger? Or want of opportunity, and access, to fulfill my lusts, cross providences, and Mens frowns? If the first, thou discoverest a filial, and regenerate temper of Spirit toward God. But if the second, thou favourest of nothing, but the love and lusts of the world.

Seventhly, Anent thy *Desire*, enquire, What desire I most, to honour God here, and enjoy him hereafter? Or to have the lusts of my Heart fulfilled in this life, tho' God should be dishonoured, others injured, and my own Soul lost in another world thereby? If the first, thy Desire is right, and straight upon thy chief end, and reduced from the obliquity, that by nature is on the desires of all Men since the Fall. If the second, thou art yet under the full power of an irregenerate, and desperatly wicked Heart. So much for the *Examination* of the *Affections*.

In the *Fourth Place*, Anent thy *Conscience*; Enquire, *First*, Whether is my Conscience utterly dead, or not? doth it neither stir me up to Duty, nor warn me against Sin, when I

either incline, or am tempted to it, nor challenge and accuse me, when I neglect duty, or commit sin? Then it's a dead Conscience, *Eph. 4. 19.* And thou hast slain it, and thereby given a deadly wound to thy self; dreadful is that Victory, when thou vanquishes thy Conscience by a wicked and presumptuous hardning of thy self, against its motions, and by accustoming thy self to sin; even *Heathens*, till they do so, have living Consciences, *Romans 2. 14.* And thy state is for the time not only graceless, but near to the passing all remedy, if the greatest mercy, and deepest repentance do not speedily prevent it. But if the contrary of this be with thy *Conscience*, it yet liveth, and God is dealing with thee for thy good: Resist not his means.

Secondly, Whether is my *Conscience* soft in its upstirring, warning, and accusing motions? Or quick, lively, and influential on me? If the first, it's weak, and needs to be strengthened. If the second, it's well, if the *Conscience* be well informed.

Thirdly, By what is my *Conscience* ruled, and under what awe and influence is it? whether that of the will of God, revealed in his Word, or the dictates of corrupt reason, humane wisdom,

Laws

Laws of Men, opposite to the Law of God, or the delusions of Satan? If the first, it's to be obeyed. If the second, it's to be instructed, and brought under Law to God, and from under all other influence; before thou subject thy self to it.

Fourthly, What satisfieth my *Conscience*, when it stirs up to Duty, whether the bare external performance thereof? or is it not satisfied, without an engaged, and prepared Heart in the Duty? If the first, it's but a Natural Conscience, arguing a Natural Estate. If the second, it's a Sanctified one, arguing a Gracious Estate.

Fifthly, What quieteth my *Conscience*, when it accuseth me of Guilt, do Diversions, or Partial Reformation satisfie it? Or doth it never rest, till the Blood of Christ be applied to the Soul by Faith, and till a sound repentance be wrought in the Heart, and there be an universal reformation in the Life? If the first, thy *Conscience* is not yet under special and saving Convictions. But if the second, it is.

Sixthly, How carry I toward my *Conscience*, do I take pains upon its instruction, and do I entertain its just motions, setting about Duty, and flying from Sin? Do I humble my self under its just accusations, repent, and flee to the Blood
of

of Christ, or do I take all upon trust from it, without examining its dictates by the Word of God? Do I indulge its superstitions, errors, and delusions, or do I refuse to hearken to, and obey it's just demands, harden my self against its warnings, admonitions, and threatnings? The first is thy Duty toward thy Conscience. The second a most dangerous Sin. So much for the Trial relating to the *Conscience*.

Proceed next to the *Examination* of thy *Thoughts*: And enquire, *First*, Are they foolish, unstable, irregular, and wandering? Or are they wise, fixed, and orderly? If of the first sort, they are Sin, *Prov.* 24. 9. to be repented of, *Acts* 20. 28. to be hated, *Psal.* 119. 113. to be cast out, and dislodged of the Heart, *Jer.* 4. 14. And if there be any good thing, at any time in the *Thoughts*, that is to be entertained, and protected from every thing that may disturb the same.

Secondly, Are my *Thoughts* Atheistical, and Misbelieving of the Truths of God? They are exceeding sinful, and to be taken care of, to bring them under an impression of God, and into the obedience of Christ, *2 Cor.* 10. 5.

Thirdly, Are they Venomous, Envious, Malicious, Proud, Self-conceited, Sensual, Selfish, and

and Immoderately Earthly? These are all evil, and to be repented of. And if thy *Thoughts* be all, and always such, it's an unrenewed Mind, and Soul they dwell in; and they discover thy State to be graceless, and the need thou hast of Regeneration, *Rom. 8. 5.* But if they be not all, nor always such; and when such, thou grieves for them, strives against them, longs and prays for deliverance from them; then thy State is gracious, *Rom. 7. 23, 24.*

Next proceed to the *Examination* of thy *Words*; And enquire, Hath my Speech always been seasoned with Grace, according to that Rule? *Col. 4. 6.* Hath it been useful, profitable, and such as might minister Grace to the Hearers? *Eph. 4. 29.* Have I always spoken the Truth in Love? *Eph. 4. 15.* Do I speak seasonably? *Eccles. 3. 7.* Have I always spoken the Truth in my Heart? *Psal. 15. 2.* Have I spoken much to the Honour of God, in shewing forth his Excellencies? *Psal. 145. 6.* Have my Lips fed many, *Prov. 10. 21.* by wholsome instructions, Counsels, Admonitions, Warnings, Reproofs, and Consolations, as I had occasion, and was called to be useful that way? Have I always spoken with Christian meekness, gentleness, and every way, as becometh one, who is
to

to be judged by God's Law? *James 2. 12.* O have I not spoken many idle words, which must answer for? *Matth. 12. 36.* Much foolish Talk, inconvenient Jest, very unbecoming Saint? *Eph. 5. 3.* Hath not my Speech ministered occasion, sometimes to Sin, in these that have heard me? Have I not spoken lies in hatred of my Neighbour, and when in truth, done in hatred of him? Have I not covered Hatred with a lying Tongue, spoken with a double Heart, and Lips of flattery; spoken when, and what, I ought not to have spoken, much to the dishonour of God, and to my Neighbour's injury, by Reproach, Slander, Tale-bearing, Evil counsel, and tempting him to sin? Have I not spoken roughly to my Inferiors, and the Poor proudly and boasting to mine Equals, and irreverently to my Superiors? Have I not given loose reins to my Tongue, to talk at random, by reproaching the Poor, which reflects on their Maker, by eating up the Godly like Bread with devouring words? By conscientious Answer to all these, thou shalt know whether thy Speech is, and hath been conform to the Rule of it, in the Word of God, or no; and what thou hast to Repent for, and set about Reformation of. So much for the *Examination* of thy Words.

In the next Place, Proceed to Examine thy *Actions* : And enquire, *First*, Into their End, in all thou doest, which ought to be the glory of God, and thy own, and thy Neighbour's true and real good.

Secondly, Into the Principle from which they proceed, if that be regard to God's Commands, love to him, and thy Neighbour.

Thirdly, Into their Conformity to the Rule of God's Word, or their Disconformity : To help thee to understand which, consider what is required, and forbidden in the Ten Commands ; compare thy Life and Actions thereto, that thou may see wherein thy Life hath quadrated there-
to, and wherein it hath disagreed to it.

For helping thee further, and the more fully and distinctly to try thy self ; Examine thy way, *First*, With respect to God. *Secondly*, With respect to thy Neighbour. And *Thirdly*, With respect to thy self.

And *First*, With respect to God, enquire, *Have I chosen GOD for my GOD? Do I make Conscience of all the Duties of His Worship, of reading, and hearing His Word read, and preached, of praising Him, and praying to Him, for my self, and others? Do I always live as in His sight, in His fear, and love?*
Live

Live I a Life of constant acknowledgment of Him, in all my ways looking to Him, for directing my Paths in His Word, depending on Him for all things I need for His Service, my own Comfort and Encouragement therein, relying on Him under all adverse providences, still hoping in, and waiting on him for good? Take I care to bring up my Heart to him, in the Duties of his Worship, as well as to Worship him with Bodily-service? Do I perform Worship with a Sanctified Heart, as well as with the Exercise of Common Gifts? Do I it in the way prescribed in the Word of GOD, not taught by the Precepts of Men without his warrant? Do I imploy a due portion of time in the Duties of His Worship, and sanctifie the Sabbath, that He hath set apart for these? Do I carefully observe all the Ordinances of his Worship, Publick, Private, and Secret? And do I command all under me to Worship Him, and keep His Way? Gen. 18. 19. And am I denyed to all? Luke 17. 10. Or have I forgotten and neglected GOD, and his due from me? If the first, it is well; and thou art a true worshipper of God. If the second, thou art one of them that have not known him, and call not on his Name, and art exposed to his wrath, Psal. 79.

Jer. 10. 25. and hast great need of Repentance, thy Maker, Preserver, Law-giver, Lord, Benefactor, Owner, Chief End, and Chief Good; yea, and thy Judge, hath been forgotten, neglected, slighted, and disregarded by thee; how unaccountable must thy Sin be?

Secondly, With respect to thy Neighbour, enquire, *Do I sincerely love, and perform all the offices of love, that I am called to, and capable of toward Men, and that not only to such as are friendly to me, but also to these that are mine enemies? Not only to these that do the like to me, but also to them that do me evil for good? Matth. 5. 44. Am I just and honest in all my dealings, keep I back nothing that I owe to any, nor delay and protract needlessly the payment thereof? Do I over-reach and oppress none, give I to all their dues? Rom. 13. 7, 8. Do I to every Man, as I would have him to do to me? Matth. 7. 12. Am I courteous, humane and kind to all Men? 1 Pet. 3. 8. Rom. 12. 10. Am I pitiful and compassionate toward the Poor, Destitute, Oppressed, Fatherless, Widows, Strangers, Naked, Hungry, and the like? And do I give and lend in Charity to such, when they need it of me? Luke 6. 34. If it be so, it is well, and thou showest thy self a Child, and follower of the*

the beneficent God, *Matth. 5. 43.* to the close of the *Chap.* But if otherways, how dwelleth the love of God in thee? *1 John 3. 17.*

Thirdly, With respect to thy self, enquire *Am I sober and temperate in my Eating, Drinking, Sleeping, use of Recreations, and in my expending?* *Am I diligent in the works of my Calling?* *Am I sober minded, humble, and low in my own Eyes?* If so, it is well. If otherways, thou seest what thou needs to repent of and amend.

Tho' many Decisive Marks of ones State are to be had from what is already said; yet for further help to clear a Person, let him enquire,

First, Have I seen, and been made sensible of my lost Estate of Sin and Misery?

Secondly, Have I seen my Help in Christ, and only in him?

Thirdly, Have I hereupon embraced Christ in all his Offices, as offered to me in the Gospel with my whole Heart?

If so, thou hast Faith in, and art united to Christ, and thy State is gracious, *Heb. 6. 18.* But if thou hast not, it is not so with thee; thou art yet in a State of Nature.

In the *Last Place*, Examine, *First, Thy self as to thy Frame.* And *First, As to thy more*

General

General and Christian Frame. *Secondly*, As to thy Frame Particularly for Communicating, when that Duty is upon thy Hand.

And with respect to the *First*, Enquire, *Am I living the life that I live in the flesh, by the Faith of the Son of God?* Gal. 2. 20. *Am I walking up and down in the Name of the Lord?* Zech. 10. 12. *Are my Affections on things above, not on the things on the Earth?* Col. 3. 1. *Are the Objects of Faith impressing my Mind, and drawing my Affections after them, more than the Objects of Sense?* 2 Cor. 4. last verse. *Is the Fear of God, and his Love in my Heart, and before my Eyes, keeping me from departing from him, and determining me to walk in his Truth?* Psal. 26. 3. Jer. 32. 40. *Am I groaning under the sense of my wretchedness, through the Body of Sin and Death, dwelling, stirring, and prevailing in me daily?* Rom. 7. 23, 24. *Am I walking after the Spirit, not after the Flesh?* Rom. 8. 1. *Am I waiting, looking, longing, and praying for the coming of Christ?* Cant. 3. last. Thess. 1. 10. Heb. 9. 28. *And in order to a happy meeting with him, making haste in preparation for his coming, by speedy advancement in grace, and a diligent prosecution of my Generation-work?* 2 Pet. 3. 11, 12. *Is my Frame Penitent,*

tent, Humble, Meek, Self-denied, Spiritual, Heavenly, contented with my Lot, tho' poor, despised, and afflicted? Heb. 13. 5. James 5. 7. *Are my Graces strong, do they overcome my Temptations, and Corruptions, and weaken them daily more and more, and do themselves advance and grow?* These are all within the compass of thy Heavenly Calling; and in so far as thou walkest according to these Rules, thou mayest have Peace: And wherein thou swerdest from them, or comest short of them, thou needest to bemoan thy self, repent, amend, and labour to strengthen the Grace wherein thou findest thy self weak; and to weaken the Corruption wherein thou findest thy self strong.

Secondly, With respect to thy *Frame for Communicating*, enquire into thy Knowledge to discern the Lord's Body, thy Faith to feed on him, thy Repentance, Love, and New Obedience. In order to thy knowing, if thou hast these, take the following account of them severally.

First, Knowledge to discern the Lord's Body in the Sacrament, takes in the Knowledge of Christ's Sufferings and Death, in the account given of the same in the Word: For where this Knowledge is not, these cannot be discerned in the Sacrament.

Secondly,

Secondly, It takes in the Knowledge of his Sufferings and Death, their being represented by the Elements in the Sacrament, and that of both kinds, *viz.* the *Bread and Cup*, 1 Cor. 11. 29. both which shew forth his Death. From which two ariseth, in Communicating, the actual reflection of the Mind on Christ's Death and Sufferings, as represented by the Elements, in which the discerning of the Lord's Body precisely lies.

Secondly, Faith to feed on Christ, represented in the Sacrament, as broken, and slain; Imports a sense of the Person's Souls Life, its dependency on the Death of Christ, as his Natural Life depends on the Staff of Bread; for it's this that determines sober Men to eat their Bread, because they know it's the Staff of their Life. And indeed the Life of the Believer, depends more on the Death of Christ, than the Natural Life on Bread: And the Believer knowing this, he eateth this Spiritual Bread, that his Soul may live.

Secondly, It imports Hunger and Thirst in the Believer, after the Application of the Death of Christ, in its several Vertues to his Soul; such as, for his Justification, Sanctification, Con-

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fort,

fort, Nourishment, and Strength: For it's Hunger and Thirst that puts Men to it, to eat and drink, that they may be refreshed, nourished, and strengthened for their business; and without these, Men are careles of either Meat, or Drink.

Thirdly, It imports a sense of a Vertue in the Death of Christ, suited to the several exigencies of the Soul; for hungry Men will not regard, nor seek after that for Food, that they know there is no Vertue in, for satisfying their Appetite, or recruiting their wasted Spirits.

Fourthly, It imports a pleasedness with the Death of Christ, as of sufficient Vertue to sustain, nourish, preserve and satisfy the Soul; for Men will not (at least pleasantly) feed on that, which they like not for Food.

Fifthly, It formally implies the actual application of Christ's Death, in its several Virtues to the Soul; or the Believer's application to the same, in his several exigencies for help. *Is he under a sense of sin, and fears of sin avenging, Divine Justice and Wrath?* Then he flees as the Man-slayer, - from the Avenger of Blood, to Christ, the City of Refuge, and to the Horns of God's Altar, as sprinkled with Christ's atoning

toning Blood. And whatsoever want, danger, fear, or trouble he be in, he looks upon the remedy, cure, and help of his ailing, as the purchase of the Death of Christ, and promised in the Covenant of Grace, which Christ's Blood is the ratification of; and so he prays, pleads for, and believes the accomplishment of all the promises of the Covenant in due time, in and through the Death of Christ.

Sixthly, In Feeding there is ordinarily a Complacency, especially if a Man be Hungry, then even bitter things are sweet, much more delicate Food; so is it here, *Psal.* 72. 17. *Cant.* 2. 3. *Psal.* 63. 5. and 65. 4.

Seventhly, There's in Feeding a Communication of strength from the Food; so is it here: Hence saith the Believer, *In the LORD have I Righteousness and Strength*, *Isaiah* 45. 24.

Thirdly, For Marks of True Repentance.

First, In True Repentance, a Sinner grieves for Sin, as it is offensive to G O D, *Psal.* 51. 4.

Secondly, If a Person get a discovery of, and be helped to mourn for, his latent, Original, Corruption of Nature, it's a good mark, *Psal.* 51. 5.

Thirdly, If he see and mourn for his Sin, as piercing to CHRIST, his Repentance is the fruit of GOD's Spirit, *Zeck. 12. 10.*

Fourthly, If upon all he reform from it, this is a sure mark, *Psal. 119. 59.*

Fourthly, For Marks of True Love to CHRIST.

First, If a Person love him for himself, and his gifts, this argues not only sincere, but great, and superlative love, *Cant. 8. 7.* latter part of that *verse*.

Secondly, If nothing stumble and offend thee at CHRIST, *Canticles 8. 7.* first part of the *verse*.

Thirdly, If thou love him for that part of his Salvation, that relates to thy Sanctification, the mortifying of thy Corruptions, and advancing of Grace in thy Soul. If thou love his Word, the Rule of Holiness, and his Ordinances, and the Influences of his Spirit, as the mean thereof, and do not despise his Chastisements.

Fourthly, If thou love His People for their Relation to him, and his Image on them, *Psal. 16. 2, 3.*

Fifthly, If thou carefully and conscientiously keep

keep his Commandments, *John* 14. 15. These are all sure marks of thy love to Christ.

Fifthly, For understanding the Nature of New Obedience; Consider,

First, It's Rule, which is the Word of God, *John* 15. 14. not the dictates of thy own Heart, or the will of Man.

Secondly, The manner of it, which is, that it be performed in dependance on Christ, as knowing, that without him, we can do nothing, *John* 15. 5. Reverently, Humbly, Self-deniedly, and heartily, as to the Lord.

Thirdly, Consider the End of it, which thou art singly to eye, The Glory of G O D, thine own, and Neighbour's True Good.

Fourthly, Consider these Properties of it.

First, It's Universal Obedience, *Psal.* 119. 6. *John* 15. 14.

Secoudly, It's Constant, *Luke* 1. 74. And the Person honestly engaged therein, is resolved to follow the L O R D therein, through well, and wo, all the Days of his Life. If a Person can look upon himself, as engaged in the course of this obedience, he may thereby see his Claim to the Table of his Master's House, which is covered for his Servants. But if he find on
his

his Self-examination, that he is not yet entred thereupon; let him presently with all serious deliberation, and sincerity, enter into the Covenant of service with the Lord; and then shall he have warrand, to sit down at his Lord's Table, and eat and drink, that he may be strengthened for his undertaken work. The Lord Jesus Christ allows every sincere Covenantor with him, first to eat of his Bread, and then to fall about his Work.



F I N I S.

ERRORS of the PRESS.

PRE- FACE.	P	Age	Line	
		2.	15.	Read as well <i>as</i> revealed.
		14.	1.	R. in <i>stead of</i> reverence.
		18.	2.	Add. for when the New Heart is taken out of the offer of the Gospel, its very Heart is taken out.
B O O K.		18.	2.	from the foot. Read, there <i>is hence</i> no Limitation.
		109.	6.	Read, the Covenant <i>of</i> Grace.
		198.	2.	for <i>him</i> read <i>you</i> .
		<i>ibid</i>	5.	from the foot, for <i>reclaim-</i> <i>ing</i> , R. <i>claiming</i> .
		209.	10.	for <i>Portion</i> , R. <i>Petition</i> .

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